# Foure Birds OF *Noahs Arke*: Viz.

1. The DOVE.
2. The EAGLE.
3. The PELLICAN.
4. The PHOENIX.

The { *Dove* / *Eagle* / *Pellican* / *Phœnix* } bringeth { Comfort. / Courage. / Health. / Life. }

*Vigilate & Orate.*

LONDON,
Printed by *H. B.* for *Nathaniel Butter*, and are to be ſold at his ſhop neere S. *Auſtins* Gate. 1609.

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FINIS.

# To the Religious, Vertuous, and noble Gentleman, Sir *Thomas Smith Knight*; the happines of both worlds, this *preſent, and that to* come.

*SIR, I preſent vnto your view, a book of prayers: not that you neede my weake inſtructions: for you are knowne to be a good proficient in Gods Schoole, and haue more of this heauenly language in you by heart, then I can teach you by precept. The tree of ſound Religion flouriſheth*

*in your boſome, and beareth (both in the eie of man (outwardly) and (inwardly) to God) much, and very much good fruit. You thereby proue your ſelfe a confirmed Chriſtian: and ſhall giue further teſtimonie of your being ſo, if you incourage others (that are weake) to feed vpon this milke for babes, by taſting of it your ſelfe. They (by you) ſhall be led into the path of goodnes, if you but vouchſafe to walk out before them, and commend the way. Foure Birds (of* Noahs *Arke) haue taken foure ſeueral flights. The Doue (which is the firſt) flies to your hand; not by chance, but*

*but vpon good choice, as knowing you to be a Doue your ſelfe. The badge which a Doue weares, is innocence: and by wearing that Chriſtian Armor, you defended your ſelfe, and returned ſafe out of the Lions denne with* Daniel, *whē it was thought you ſhould haue bin deuoured. God hath ſince heaped Graces on your head, and by the hands of his Anointed hath rewarded you with deſerued honours, in the ſelfe ſame place, into which you were throwne to be ſwallowed vp by deſtructiō. Receiue therfore (I beſeech you) a Doue, ſithence her harmeles & ſpotles wings haue caried*

*you ouer ſuch great danger to ſo great happines.*

*In her bill ſhe brings a branch, vpon which growes ſeueral ſorts of fruit, & al of thē wholſome for the ſoule. You are the firſt to whoſe hād they are offred: if any others gather thē after you, & find in them the ſweetnes of the food of life, they ſhall (as I) pray to God, that his bleſſings may ſtil more & more be multiplied ſo long vpon you, til the laſt garlād which he keepes in ſtore for thoſe that run their race (here) wel, may be to you a crown of heauenly bleſſednes.*

Euer bounden to your worſhip.

# *To the Reader.*

READER, I haue for thy comfort ſent vnto thee 4. Birds of *Noahs* Ark, vpon foure ſeuerall meſſages: and haue changed the notes of thoſe Birds voices into Prayers of different muſicke, but all full of ſweetneſſe. Vnder the wings of the Doue, haue I put

Prayers, fitting the nature of the Doue, that is to ſay, ſimple Prayers, or ſuch as are fitting the mouthes of yong & the meaneſt people: and for ſuch bleſſings as they haue moſt need of. The Eagle ſoaresmore high, & in his beake beareth vp to heauen ſupplications in behalfe of Kings and Rulers. The Pellican carieth the figure of our Redeemer on the croſſe, who ſhed his blood to nouriſh vs (hee being the right Pellican): with the drops of which blood, haue I writ Prayers a-

gainſt

gainſt all thoſe deadly & capitall ſinnes, to waſh out whoſe foulenes our Sauiour ſuffered that ignominious death. And laſtly, in the ſpiced neſt of the Phœnix (in which Bird likewiſe is figured Chriſt riſen againe) ſhalt thou find a book written ful of Thanks & Wiſhes: of thankes, for thoſe benefits which grow vnto vs by Chriſts death and reſurrection: of Wiſhes, that hee would in diuers gifts beſtow thoſe bleſſings vpon vs. Nothing that is ſet downe is tedious, becauſe I had a care

of thy memorie No. thing is done twice, becauſe thou mayſt take delight in them. If thou art yong, here is pleaſure for thee: if old, here is cõfort. if thou art poore, here is riches; if thou haſt enough, here is more: vſe this phyſicke wel, and liue well: runne this circle truely, and die wel: that is the goale: winne that, winne Heauen.

Fare-well.

# What Prayer is.

*Prayer, is the language in which we talk to God: for when we read (the Booke) God ſpeaketh to vs, but when we Pray, wee ſpeake to him: It is therefore a dialogue betweene him and vs. It is that ladder which Iacob ſaw aſcending vp to the clouds, for by the ſtaires of it do we climb vp to heauen. Prayer is the key that opens all the gates of heauen. It is the compaſſe by which we ſaile thither. It is the badge by which a Chriſtian is knowen: that he*

*ſerueth*

*ſeruethGod. It is our beſt friend that ſpeaketh to him in our behalfe. It is the eloquence that onely ouercommeth him. It is the muſicke, that only charmes his anger to ſleepe. It is our peace-maker, in the warres betweene God and vs. It is the ſword of defence in the combat betweene vs and the diuell. It is the ſhip, in which if our ſoule ſailes not, we periſh. It is the anchor, at which we lie ſafe in the ſtormes of death. It is the balme that cureth the wounds of pouertie, of oppreſſion, of impriſonment, of baniſhment, of deſpaire, of cares, of ſorowes & of all calamities, that like diſeaſes hang vpon our life. Such is Prayer, ſuch armor muſt we put on if wee meane to winne Heauen.*

# The Doue, compared *to Prayer.*

THe Doue was the firſt Bird that being ſent out of Noah his Arke, brought comfort to Noah: So Prayer being ſent out of the Arke of our bodyes, is the onely and firſt bringer of comfort to vs from Heauen. The Doue went out twice ere it could finde an Olive Branch, (which was the enſigne of

*peace:) So our Prayers muſt flie vp againe and againe, and neuer leaue beating at the doores of Heauen, till they fetch from thence the Oliue-Branch of Gods mercie, in ſigne that wee are at peace with him, and that he hath pardoned our ſins. The Doue no ſooner brogh̄t that bough of good tidings into the Arke, but the vniuerſall floud fell, and ſunck into the bowels of the deepe: So no ſooner doe our hearty Prayers pierce the boſome of the Lord Almightie, but the waters of his indignation ſhrinke away, melting to nothing like hilles of Snowe,*

*Snowe, and the vniuerſall deluge of ſinne that floweth 40. dayes and nights togeather, (that is to ſay, euery houre, or all our life time) to drowne both ſoule and body, is driuen backe, & ebs into the bottomleſſe gulfe of hell. The Doue is ſaid to be without gall: Our Prayer muſt be without bitterneſſe, and not to the hurt of our neighbour (for ſuch Prayers are curſes) leſt we pull down vengeance on our heads. Such was the Doue that* Noah *ſent out of the Ark, with ſuch wings let our Prayers carry vp our meſſages to Heauen.*

## 1. A Prayer for a *childe before he goeth to his ſtudy, or to ſchoole.*

GOD, that art the fountaine of all wiſedome, & founder of all learning: breathe into my ſoule the ſpirit of vnderſtanding, that in my childhood I may learne, and (as I grow farther into yeres) may practiſe the ſtudy only of thee and of thy lawes. Feed me (O Lord) as babes are

are fed, with the milke of thy holy word, that I may grow ſtrõg in ſetting forth thy praiſes. Make me (O Ieſus thou Son of God) one of thoſe of whom thou ſpeakekeſt thus, *Suffer little children to come vnto mee, and forbid them not.* And as thou haſt promiſed that thy wonders ſhold be ſoũded foorth by the tongues of infants & ſucking babes; ſo powre into my lips the waters of the well of life, that whatſoeuer I learne may bee to proclaime thy glorie. Poliſh thou my mind (O God) that it may ſhine bright in goodneſſe: and that I may not defile or deface this weake temple of my body by corrup-

ted manners or leaud ſpeeches; but ſo ſeaſon my tongue that all the leſſons which I take foorth, may ſeeme to be read to mee in thine owne ſchoole. Bee thou my Schoole-maſter to inſtruct mee, ſo ſhall I repeate the rules of true wiſedome: keepe thou mee in feare of the rod of thy diſpleaſure, ſo ſhall I bee ſure to haue my name ſet in the booke of life. Make mee obedient to my Parents: dutiful to my Teachers: louing to my Schoole-fellowes: humble to my ſuperiours; full of reuerence to old men: proud towards no man; & that I may win the loue of all men. Bleſſe mee, O Lord, this day: guide

guide my feete, direct my mind, ſanctifie my ſtudies, gouerne al my actions, preſerue my body in health, my ſoule from vncleanneſſe. Graunt this, O my God, for thy Sonnes ſake (Ieſus Chriſt:) or if it bee thy pleaſure to cut me off before night, and that this flower of my youth ſhall fade in all the beauty of it, yet make me (O my gratious Sheepheard) for one of thy Lambs, to whom thou wilt ſay, *Come you bleſſed*, & clothe mee in a white robe (of righteouſnes) that I may be one of thoſe ſingers, who ſhall cry to thee *Allelluia*. Amen.

## 2. A Prayer for a prentice *going to his labour.*

O The builder of this world! (whoſe workemanſhip is to bee ſeene excellent euen in the frames of the leaſt and baſeſt creatures which thou haſt ſet together:) Caſt a gratious eye vpon mee, and lend me thy directing hand that the labours which this day I am to vndertake may proſper. Let me not (O God) goe about my buſines with eye-ſeruice; but ſithence thou haſt ordained that (like poore *Ioſeph*) I muſt enter into the ſtate of a ſeruant, ſo humble my mind, that

that I may perform with a cheereful willingnes whatsoeuer my maſter commands mee, and that all his commandements may be agreeable to the ſeruing of thee. Beſtow vpon me thy grace that I may deale vprightly with all men, and that I may ſhew my ſelfe to him, who is ſet ouer mee (a Ruler) as I another day would deſire to haue others behaue themſelues to mee. Take away from him (that is, my maſter) all thoughts of crueltie, that like the children of Iſrael vnder the ſubiection of *Pharaohs* ſeruants, I may not be ſet to a taske aboue my ſtrength: or if I be; ſtretch thou out my ſinewes (O God) that I

may with vn-wearied limbs accompliſh it. Fill my veynes with blood, that that I may goe thorow the hardeſt labours: ſithence it is a law ſet downe by thy ſelfe, that I muſt earne my bread with the ſweat of my owne browes. Giue mee courage to beginne: patience to goe forward: and abilitie to finiſh them. Cleanſe my heart (O thou that art the fountaine of purity) from all falſehood, from all ſwearing, from all abuſe of thy ſacred Name, from all foule, looſe and vnreuerend languages. Let my thoughts when I am alone bee of thee: let my mirth in company bee to ſing Pſalmes, and the arguments

guments of my talke onely touching the works of thy hand. Take ſloth from my fingers, and drowſineſſe from the lids of mine eye; whether I riſe early, or lie downe late, ſo gladly let me doe it, as if my prentiſhip were to bee conſumed in thy ſeruice. The glaſſe of my yeares ſhal thereby run out in pleaſure, & I in the end ſhall be made free of that citie of thine, *The heauenly Ieruſalem*; into whoſe fellowſhip, I beſeech thee, to enfranchiſe & enrol me, and that after I haue faithfully laboured ſix dayes of my life here vpon earth, I may vpon the ſeuenth reſt in thy euerlaſting Sabbath. Amen.

## 3. A Prayer for him that *buyes and ſels.*

O Good God, what is our life but a common Mart, wherein we ſel away our bodies to ſhame for the price of momentarie pleaſure, & barter away our ſoules to ſinne, which were bought at the deareſt rate (euen thy Sonnes blood?) What are all our labours, but deſperate voiages, made to purchaſe wealth? And what are the riches of a worldly man when they are gotten, but (as thy Prophet ſingeth) *The weauing of a ſpiders webbe?* The ſpider makes fine nets to catch flyes,

Eſay 59.

flyes; and the worldling waſteth his nights, & weareth out his dayes in tying his conſcience full of knots to pull vp riches. Sithence then the heaping vp of wealth is for the moſt part, the heaping vp of wickedneſſe; and that all the trauailes of our life, are but like buying and ſelling in a fayre, which wee beginne to day and end to morrow: ſo direct my ſteps (deare Lord) that I may neither wāder to get goods by vnlawfull courſes, nor that I may fal in loue with riches, how well ſoeuer they bee gotten. Let me not be one of thoſe buyers and ſellers, whom thy Sonne Ieſus thruſt out of the Temple:

But

But rather one of thoſe Merchants that ſell all to follow thee. And ſince to loue our neighbour is the fulfilling of the Law, giue mee grace that I may bee counted no breaker of that Law, but a keeper of it ſound, dealing iuſtly with all men. And for that purpoſe, let not mine eye look vpon falſe waights, nor my hand be held out to take vp an vneuen ballance. Hee loſeth a piece of his ſoule, (euery time) that robbeth his chapmã of his meaſure: & he that vniuſtly gaineth but thirtie pence, ſelleth (like *Iudas*) euen his maſter Chriſt. As thou (O Father of vs all) haſt giuen mee two hands, ſo appoint

thoſe

thoſe ſeruants of my bodie to execute none but good and holy offices: Let the one hand buy honeſtly, and the other ſell iuſtly. Let the left bee to lay vp wealth to maintain my bodie, and the right to diſtribute thy bleſsings to thoſe whoſe bodies are in miſerie. Seale vp my lips from lying and forſwearing (the two poiſons that ouerflow euery citie.) Purge my boſome from corruption: pull out of my heart the ſtings of enuy, and let me reioyce to ſee others proſper in the world, & not to murmure if I my ſelfe wither like trees in Autumne, though I loſe the goldē leaues of wealth, and be left naked with po-

uertie

uertie. Keep the Wolf from my doore, & the Fox out of my bed-chāber, that other men may neither lye in waite to robbe mee of my goods, nor I ſit vp late in the counſell of the wicked, how to deceiue other men of theirs. Be thou (O Lord) at my elbow in all my proceedings, ſo ſhall I feare to doe amiſſe in any. And ſo mortifie my affections, that euery day caſting behinde my backe the comfort, the cares, the vanities, the vileneſſe, the pleaſures and the ſorowes of this bewitching world, I may continually haue this cry aloude in my mouth, *I deſire to be diſſolued and to be with thee.* Amen.

## 4. A Prayer for a mayd-*ſeruant.*

STop not thine eares (O Lord) to the requeſts of thy poore and humble handmaid, but as thou haſt laid vpon her the condition of a ſeruant, ſo let her mind be ſubiected to the ſtate to which thou haſt called her. And for that thou didſt ordainé in that great worke of the Creation of mankinde, that woman ſhould bee the weaker veſſell, both in the labours of the body, and endeuours of mind: ſtrengthen mee therefore (O God) with thy aſſiſtance, & enlighten my ſoule with thy diuine in-

ſpira-

ſpiration. Beſtow vpon my youth a proſperous flouriſhing, but let it be in goodnes. As I grow vp in yeres, let mę grow vp in grace: & write my name (O thou eternal Regiſter) in that generall pardon wherein thou forgiueſt the follies of our youth. Crown my Virginſtate with chaſte & religious thoughts: & ſo temper my deſires, that the wanton pleaſures of the fleſh may not drown in mee the heauēly treaſures of the Spirit. Take from me (O God) the health of my bodie, rather then by the poſſeſſion of it, I ſhold grow proud of beautie. So thou accounteſt me faire, I care not how vgly I appeare to the world. And for

for that I am but poore, ſo bleſſe mee, that I may preſerue my fame: for an honeſt reputatiō is to a maidē an ample dowry. Defēd me frō the poiſō of euil tōgues, which are more deadly thē the ſtings of ſcorpions. Defend me frō violating thoſe lawes written downe by thine owne finger: defend me frō ſhame, whoſe ſpots disfigure the liuing, & diſgrace the dead. Defend me from ſinne, for the wages thereof are death and hell. Make mee a faithfull ſteward in ordering the goods of my M. & Mris. ſo ſhal I be a more carefull diſpoſer of my own. At my going to reſt, take thou charge of my ſoule, for it is thy iewel; at

at my vpriſing guard thou my body, for thy Son hath bought it: ſo ſhall I at the Sunnes riſing pray to thee; when hee is at his height, I ſhall praiſe thee; and at his going downe, ſhall I ſing Hymnes of thankes to thy Name. To which bee all honour, for it is due; All glorie, for it is proper; all feare, reuerence and adoration, for they are onely thine.

## 5. A Prayer for a ſeruingman.

NO ſeruice (O God) is like vnto that of thine: It is the high-way to the higheſt honour; It is a preferment to

to eternitie, a promotion beyond that which is beſtowed by Kings. Admit me therfore into thy houſhold of Faith: clothe me in the liuery of a true Chriſtian, ſo ſhall I euer waite vpon thee (O my Lord:) lead me out of the company of ſwearers, quarrellers, drunkards, boaſters, adulterers, & all thoſe that blaſpheme thee. Arme mee with thy grace, aſſiſt mee with thy Spirit, bleſſe me with thy hand, fill me with thy bleſſings, looke downe vpon my weakeneſſe; lift me vp in ſtrength: beare with my frailtie: ſuffer not my heart to ſwell with pride, mine eye to burne in luſt, my tongue to ſting with ſlaunder,

der, my hand to be dipt in blood. But ſuccour me (O my maker) and ſaue mee, (O ſaue me) now and euer, (O my Redeemer,) So bee it. Amen.

6. A Prayer for an huſband man.

THe earth (O Lord) is thy garden in which thou haſt appointed man to be a labourer. Of that ſtuffe in which hee daily diggeth and delueth was Man made; ſo that in trimming the earth, Man doeth but dreſſe himſelfe. But albeit *Paul* planteth and *Apollo* watereth, no herb or flowre can come vp or tree proſper vnleſſe thy hand be at the graffing: ſend thou therfore forth a wholſome

ſome breath from thy noſtrils vpon thoſe fruits of the earth which out of the boũty of thy loue thou haſt beſtowed vpon me thy ſeruant. Let not the leafe of my labors wither, but proſper it till it grow vp like a Cedar on the top of Libanus, or like a tree planted by the waters ſide, bringing forth fruite in due ſeaſon. Checke (O my God) the Northren wind, that it beate not downe the huſbandmans hopes, but that the ſicke mayl in fit time ſend in a ripe and plentiful harueſt. Strike not the oxe at the plough with death, nor the horſe in the paſture with diſeaſes: yet I confeſſe, that my ſinnes deſerue

ſerue to haue the plagues of Egypt fall on mee and my cattell. But the wings of thy mercie (O gracious God) ſpread further then thoſe of thy Iuſtice. Shed therefore thoſe comfortable beames vpon mee that am a creeping worme vpon earth. And not onely do I begge theſe worldly and fading bleſſings at thy hand, but thoſe rather that are heauenly, & which laſte for euer: powre thy abundant grace on my ſoule, that it may be fruitfull in good workes, and euer bringing foorth ſeedes of holineſſe. Open my heart, that it may not bee barren of vnderſtanding thee; cleare thou mine eyes,

eyes, that they may behold the face of ignorãce & lothe her, and that they may look vpon the beautie of thy sacred wisedome, and be enamored of it. For these and whatsoeuer else thou thinkest fit for the health of my bodie or happinesse of my soule: I most humbly beseech thee in the Name of that blessed Son of thine, Iesus Christ.

7. A Prayer for a Mariner *going to Sea.*

O Thou that rides vpon the Cherubins and flies vpon the wings of the winds: Thou, at the brightnesse of whose presence the

clouds remoue, & at whoſe chiding haileſtones and coales of fire fall vpon the world, whoſe arrowes are ſwifteſt lighting, & whoſe bow at the going off, ſhooteth forth thunder. Be mercifull vnto me (O my God) that am to venture into the horrors of the deep. There ſhall I ſee thy wonders, but let mee not ſee thy wrath: there ſhall I looke into hel, but let me not fall into the iawes of feare & deſperation. Preſerue mee (O Lord) in the wombe of the ſhip, though the waters climbe round about the ribbes to ſwallow mee vp, as thou didſt ſaue *Ionas* in the belly of the Whale. And when with thy ſeruant *Peter* I cry out

out (to thy Sonne) *Helpe Lord, or we periſh:* let his hād be ſtretched forth, to command the waters to bee quiet. Fill our ſayles with gentle & proſperous windes; let not the ſunne bee couered in ſtormes by day, nor the Moone and ſtarres conſpire with darkeneſſe by night, to ſpoile vs by ſhip-wracke. But ſet thou an Angel at our helme, when wee hoiſt ſailes to go forth, & charge the ſame Angel to guide vs through that wildernes of waters, till wee ſafely ariue on ſhore. Or if for our ſins it bee thy pleaſure that our bodies in this voiage ſhall periſh, yet (O our mercifull Pilot) ſaue our ſoules

from the great *Leuiathan*, whoſe iawes are euer open to deuoure: vpon what rocks ſoeuer the veſſel that beares vs bee ſplit, yet wee (moſt wretched ſinners) beg at thy hands, that our heauenly veſſels may arriue at the euerlaſting land of promiſe. Graunt this (O Father) for his ſake, that ſwum thorow a red Sea of pretious blood on the croſſe, to bee mans Redeemer.

8. A Prayer for a Marriner *at Sea in a ſtorme.*

SAue vs (O ſaue vs miſerable wretches.) who haue no hope in the helpe of man, but only (O Lord Almightie) in thee. Heare the

the cryes of thy ſeruants, and let them pierce into thine eare, thorow this battell of the clouds & the waters. Wee periſh (O Sauiour) we periſh in this priſon of the deepe, vnleſſe by thy miraculous power thou deliuer vs from death. Caſt a bridle therefore about the ſtubburne neckes of the windes, for they are thy ſeruants: and beate backe this furious armie of the waters, for they are thy ſlaues. Send (O Lord) a *Moſes* vnto vs, to cõduct vs thorow this Sea of death: ſend but a warrant vnder thy dreadful & commaunding voyce, & the tempeſt ſhall obey thee. Thou holdeſt the windes in thy

right hand, & the waues in the left; the heauens are thy throne, and earth thy foot-ſtoole: All is thine, & thou art all; to thee therefore do we fly for ſuccour, becauſe there is no ſuccour but vnder thy wings. The ſorrowes of death doe round encompaſſe vs, the paines of hell are felt in our bones; gather thou therefore the ſeas into an heape, and lay theſe ſtormes of wrath vp in thy treaſure houſe of vēgeance, to confound thy profeſſed enemies. Wee (ſilly wretches) call vpon thy Name, O heare vs: we are the worke of thine own hands, O deface not thine owne buildings: it was a part of thy glorie to make

vs

vs, let it be a greater part of thy glorie to ſaue vs, now that we are vpon the point to periſh. Saue vs, O ſaue vs, for thine owne ſake, for thy Sonnes Sake, for thy glories ſake, and wee ſhall ſing Pſalmes in thy praiſes vpon the lute, and vpon an inſtrument of ten ſtrings.

9. A Thankeſgiuing for *Mariner being ſafely landed.*

EVerlaſting thankes doe we pay vnto thee (O thou that art mercie it ſelfe) in that when our feete were ſtepping into the graue, thou diddeſt raiſe vs ( with

poore *Lazarus*) from the dead. Bleſſed bee the God of hoſtes, that thus hath redeemed vs from dã-ger. Wee were in the lions denne, and yet did he deliuer vs: Wee were in the fornace, yet not a haire hath periſhed: Wee were at the gates of hell, yet did hee fetch vs backe; the bitter cup of death did hee remoue from our lippes, and out of the pit of deſperation hath hee pulled vs vp aliue. He did but ſay the word, and the winds ſtood ſtill; hee did but frowne, & the waters ſhrunke in their heads; hee did but beccon, and his Angel came and brought vs comfort. Wee wil ſing therefore vnto our good

good God a ſong of thāks: Wee will ſound foorth his Name euē amongſt Turks and Saracens: and ſend abroad the miracle of our deliuerance to the furtheſt corners of the earth. All glorie, honour and praiſe bee thine, O Lord: for thou art iuſt without corruption, mercifull beyond our deſeruings, and mightie aboue our apprehenſion. All glorie, honour and praiſe bee thine for euer and euer. Amen.

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## 10. A Prayer for a Souldier going to a Battell.

ARme mee (O thou God of Battels) with courage this day, that I may not fall before my enemies: The quarrell is thine, let the victorie bee thine; tie to my ſinewes the ſtrength of *Dauid*, that I may with a peeble ſtone ſtrike to the earth theſe Giants that fight againſt thy trueth. The weaker meanes I vſe, the greater ſhall bee thy glory, if I come from the fielde crowned with conqueſt. I put no cõfidence (O Lord) either

either in the ſtrong horſe, or the iron-headed ſpeare: the armor that muſt defend mee, is thy right arme. Bee thou therefore this day my Captaine to conduct mee: let thy word bee the trumpet to incourage mee; the banner of the Church, the colours which I follow; the weapõs which I fight with fayth and hope; and the cauſe for which I fight, *The aduancement of true Religion.* Keepe my handes (O my God) from playing the bloody executioners; let pitie ſit vpon mine eylids, euen in the heate of battell, and mercie on the point of my ſword when it is moſt readie to kill. So let mee fight, that whether

I come off, lame or ſound, dead or aliue, I may liue or dye thy Souldier. Amen. Bleſſe me, ſtrengthen mee, guide me, guard mee, ſaue me, O thou Lord of hoſts. Amen.

## 11. A Prayer, or Thankſgiuing for a Souldier after victorie.

VEngeance is thine, O Lord: and the fall of thy enemies is thy glorie. Immortal honour (like the beames of the ſunne) ſhine about thy Temples, becauſe thou haſt this day ſtood by thy poore ſeruant. When death trampled vpon heapes of mangled carcaſes, thou (O Lord) plantedſt

tedſt a guard of Angels about mine. Thou haſt circled my browes with Bay-tree, in ſigne of conqueſt, and with the Palme-tree, in token of peace. All that I can giue to thee for theſe bleſsings, is but a giuing Thanks. Accept it (O my God) accept this ſacrifice of my heart: and ſo hold in the reines of my paſsions, that I bee not ſwolne vp with arrogance and pride, for that which is no worke of mine; but that I may humbly acknowledge thee for the Author both of my owne ſafety, and my foes deſeature. And ſo inſtruct me in the heauenly diſcipline of other wars which I am to fight in, in this world

world, that I may defie Sathan and his troupes, beate downe ſin and his damned regiment, & triumph ouer the aſſaults of the world, that in the ende I may march vnder the banner which Chriſt ſhall ſpread in Heauen. Amen.

12. A Prayer for a woman *great with childe.*

LOoke downe from Heauen (O Lord) vpon me thy handmaid, look downe from thy throne of mercie. A curſe haſt thou laid vpon all women, (for their Grand-mother *Eues* ſake) which is, that the fruites of their wombes ſhal fill them with paine and torments: Iuſt

art.

art thou in thy ſentence, for all women in that battel of life and death, doe feele the rigour of thy doome. The horrors of the graue doe in that houre ſtand before them, the terrors of hell, do in that conflict houer-roũd about them; yet (O God) one drop of thy mercy hath ſouereigne power to cure all the woũds of thoſe ſorrowes. Shed it therefore (O Father) ſhed that drop of grace vpon me (moſt miſerable woman) in that minute when I am to encounter with ſo ſterne an enemie. What weight of thy wrath ſoeuer thou layeſt vppon mee (for my ſinnes,) ſtrengthen mee with patience to beare it, that

that I may not in that fearfull agony bee vnruly, or vnforgetfull of that modeſtie fitting a woman beſet with ſuch dangers; but rather, that in thoſe throws of child birth, (to which no pangs in the world are comparable) I may verily belieue I ſee thy bleſſed Sonne (my Redeemer) torn vpon the croſſe: ſuffering paines inſufferable, tortures inexpreſſeable, and ſorrowes of ſoule in-vttereble, onely for me, onely to pay for my ſins, & only to free mee from the ſhame of death and hell. Let his immenſurable & incōprehenſible agonies on the croſſe, put me in mind how much he ventured for mee

(a

(a wretch) and that hee can not plague mee with too many miſeries, that haue (for all this loue beſtowed) euery day, and euery houre in a day, and euery minute of an houre, playd the wã-ton with his fauour, and haue abuſed his mercies. Forget my ſinnes notwithſtanding (O my God) but forget not thy ſeruant. Forgiue me: and ſo forgiue me, that the childe in my bodie bee not puniſhed for the mothers offẽces Bleſſe this fruit of my wombe, which thou haſt grafted with thine own hand: giue it growth, giue it floriſhing, giue it forme. And when the time is come that thou wilt cal it out of this cloſe houſe of

of fleſh, (wher now it inhabiteth) to dwell in the open world. Sanctifie thy creature, and on the forehead of it, ſet that ſacred ſeale of Baptiſme, that it may be known to be a Lāb of thy own flocke. Graunt this, O maker of mankind, grant this (O Redeemer of mankind) at the requeſt of thy ſeruant and handmaid. Amen.

13. A Praier for a midwife

WIth handes lifted vppe to Heauen, knees proſtrated on the earth, & with a ſoule humbled at thy feete (O Lord) do I beg, that thou wouldſt proſper this worke which I am to vndertake. Suffer mee not to bee feareful in

In my office, fainting in my ſpirits, or too violent in my duetie: but that I may diſcharge it to thy honor, this thy handmaids comfort (who is full of paine) and to my owne credit. Bleſſe me (O God) with skil, ſithence thou haſt placed me as thy deputie in this great and wonderfull buſineſſe: giue vnto thy ſeruant an eaſie & ſpeedy deliuerance. Giue vnto me a quick, a conſtant & a gentle hand. Giue vnto this new vnborne creature (into whom thou haſt breathed a ſoule) a faire & wel-ſhapē body; that thou mayſt haue glorie by thy works, & the mother gladneſſe in beholding her infant, after all her ſorrowes.

Graunt

Graunt this, O Father, for thy Sons ſake Ieſus Chriſt. Amen.

## 14. A Prayer, or Thankſgiuing, *after a womans deliuerie.*

GLorified bee thy Name (O God) for this mercy extended to thy ſeruant: It lay in thy power to ſtrike death into her wombe, but thou haſt giuen her a double life: and to heape ſorrowes vpon her ſorrowes, but her anguiſhes haſt thou ſweetened with gladneſſe. Praiſed bee thy bleſſed Name: Praiſed be thy wõdrous workes. Continue (O Lord) theſe thy fauours to

to thy weake hand-maide: put ſtrēgth into her blood, blood into her veines, and courage into her heart, that her lips may render thee a thankſgiuing. Looke (O God) vpon this babe with an eye of loue; preſerue it in health, quicken it with thy grace, and crowne it with long life, that it may growe vp to bee a ſeruant in thy houſhold. Vnty the ſtrings of his vtterance (when thou thinkeſt it meete) and giue vnto it a tongue that may without ſtammering or any other imperfect ſonnd ſpeake clearely. Let all other organs of his bodie execute their offices, as in thy mercie thou haſt appointed.

Sanctifie

Sanctifie O Lord, the breſts that muſt giue it ſucke, and feed the ſoule of it (when it ſhall pleaſe thee to fill it with vnderſtanding) with the milk of thy word. Bleſſe vs (O Lord) that are heere met together to behold the glorie of our creation, and the wonders of our creator in this little infant. Thāks, honour, & praiſe be giuen vnto thee for euer and euer. Amen.

15. A Prayer for a ſicke *man, to be ſayd by himſelf.*

SIckneſſe (O Lord) is, I know, thy herald, and ſummoneth vs to death: It is thy meſſenger, and thou haſt ſent it into my body: Welcome it is, becauſe it com-

commeth from thee; yet (O my God) if it bee thy pleaſure, let thy anger ceaſe, & caſt thou that rod into the fire which hath beaten mee thus long with affliction. My ſoule is brought lowe, (euen to the duſt) hide not therefore thy beames from mee, but ſhed the light of them vpon my face, that I may lift vp my head and be cõforted. Mercifully haſt thou dealt with mee I confeſſe, for I deſerue, and it lies in thy ſtrength vtterly and in an inſtant to confound mee in the heate of thy indignation: But thou haſt laid a gentle puniſhment vpon mee, and the blowes are ſuch as fathers giue to children, not

not to kill them, but to correct them. Thou haſt not yet calde me to the barre of death, yet haſt thou cald mee to a triall. My ſinnes cry out as witneſſes againſt my ſoule, & my ſoule pleadeth guiltie of treaſon againſt thy Maieſtie. Reſtore mee (O God) by thy pardon vnder that great ſeale of thy promiſe, To forgiue a ſinner at what time ſoeuer hee heartily powres out his teares of repentance. Or if it bee ſet down in thy booke of irreuocable decrees, that my fleſh muſt with this ſicknes bee turned into duſt, ſo ſtrengthen mee (O my Redeemer) that to the laſt houre and lateſt gaſpe, I may

may hold thy Name betweene my lippes, and die with that muſicke onely ſounding in my voyce. Grant this requeſt O Lord to me thy ſeruant; that whenſoeuer or howſoeuer the glaſſe of my mortalitie ſhall runne out, my ſoule at her departure may runne and be receiued into *Abrahams* boſome, which is the ſanctuarie for all the faithfull: at which bleſſed hauen that I may arriue, praier ſhal for euer be the ſailes that ſhall carrie vp my heart; and aboue all, that praier which the beſt preacher of the world hath taught me; ſaying, *Our father, &c.*

## 16. A Prayer to be ſayd *by them that viſit the ſicke.*

O Thou (O Lord) that art the Phyſitian both of ſoule and bodie, ſtretch foorth, wee beſeech thee, thine arme toward this thy ſeruant: poure out the oile of thy mercy and compaſſion, and with it balme his temples, that his memorie may not be taken from him, but that hee may call vpon thy glorious Name. Speake vnto him, as thou didſt ſpeake to thy ſeruant, when thou ſaidſt, *Ariſe, take vp thy bedde and walke*: for

for health is thy ſubiect and obeyes no command but thine. Arme him (O father of vs all) arme this thy ſonne with patience to indure this triall, and with conſtancy to wait thy pleaſure: giue him the fortitude of *Iob*, to beare the burden of all tribulations, of all croſſes, and of al calamities, ſithence the waight of them is not to beare him downe, but to lift him vp to bleſſednes. Settle O Lord his ſpirits, that they may not wander and flie out into any vnruly motions. Lay thy finger vpon his lippes, that they may not fall into curſing or blaſpheming thy deity, or into any vaine language. Take frō his eye al

delight of this traile world, and let his ſoule make readie onely for a voyage to heauen: heare vs O Lord that beg this at thy hands: heare him O Lord, that lifteth vp his hands vnto thee, and begges a pardon for his ſinnes: open the gates of mercy: open the doors of thy ſauing health: open thine armes, to receiue him into thy fauour, or into the celeſtiall freedome: adopt him for thine owne: adopt him in the blood of thy Sonne; or if it be thy will, to adde more daies to his life, turne then ſpeedily his weakenes into ſtrength, and his ſickeneſſe into health; ſo ſhall he confeſſe that thou art mighty, that thou

thou art mercifull, and that thou alone art the God of ſaluation. To thee therefore that art One in Three, and Three in One, and in all things incomprehenſible, bee all honour. Amen.

## 17. A Prayer for a *Priſoner.*

MY feete (O my Sauiour) are in the ſnares of the hunter, and like a beaſt in the Wildernesſe haue my enemies purſued mee: I am now entangled in the chaines of captiuitie; yet (O my God) beſtow thou vpon mee the freedome of my ſoule: Soften thou the flintie

hearts of thoſe men, that haue caſt me into this houſe of mourning and heauineſſe: and as thou didſt to *Daniel* in the Lions denne, defend and keepe mee from the iawes of miſerie, that are ſtretched wide open to ſwallow mee vp aliue. It is for my ſinne that I am thus round beſet with pouerty, ſhame, and diſhonour. Receiue thou therefore theſe ſacrifices of my contrition, and turne not away thine eare, when my prayers are flying towards thee. The ſighes of a ſinner repenting is a ſweete breath in thy noſtrils, his teares are pretious, and like thoſe teares that waſhed the feet of

of Chriſt. Accept therefore this offring from the altar of an humble, contrite, and wounded heart.

Put into my boſome Good and Charitable thoughts, that I may pray for them that perſecute and trouble mee; and that I may vndergoe and paſſe ouer all their oppreſsions and bearings of mee downe, with a ſetled, conſtant, and ſuffering ſpirit. Let this impriſonment (O LORD) bee alwaies vnto mee a Booke wherein I may reade, firſt, the knowledge of thee (which hitherto I haue not ſtudied) and ſecondly, the knowledge of my ſelfe. Let it be a glaſſe

wherein I may ſee all the blemiſhes of my youth; as riots, whoredomes, drunkenneſſe, pride, and ſuch like foule and vlcerous ſpottes, that haue disfigured my ſoule. Change (O mercifull God) if it bee thy will, my wahts into plentie, my thraledome into liberty, my mourning into gladneſſe, for thy Sonne Ieſus Chriſt his ſake, who was a priſoner vpon the Croſſe, onely to ſet all mankind free: Worke pitie O my Sauiour, in the breſts of my aduerſaries, that I may ſing with the Prophet: *Bleſſed is hee that conſidereth the poore and needy: the Lord ſhall deliuer him in the time*

*time of trouble.* But if it be thy will and pleaſure that I muſt grone vnder this trouble and affliction; arme mee (O God) with a conſtant patience to beare all. Amen.

## A Prayer for a Gally-ſlaue.

O THOV that thorow the redde Sea diddeſt guide the children of *Iſrael*, thruſt forth the ſelfe ſame arme, and pull mee thy ſeruant, out of the hands of a Tyrant, whoſe heart is hardened worſe then *Pharoahs*. Hee that

hates thy glorious Name (O Lord) and perſecuteth thy beloued Sonne in the bodies of Chriſtians; doeth with an iron rodde bruiſe my bones: O Lord be thou my deliuerer. In penury and woe doe I toyle out my dayes: In cold and hunger doe I paſſe ouer and waſte out my nights: my labours are at the Oare, and my tortures at the will of a barbarous infidell; in whoſe eye, ſtripes to a wretched and poore Gally-ſlaue are but a merriment; and the guſhing out of a Chriſtians blood but a mockerie. For the honour of thy beloued Sonne (who laid downe his owne

owne life for my ranſome) ſuffer not theſe enemies of thy glory to inſult ouer one of thy children. For the honor of thy Church (of which I am a member) ſuffer not thy Religion to be trodden to duſt (in mee) by the tyranny and crueltie of a blaſpheming Pagan: or if it bee in thy Diuine purpoſe, to haue me longer to grone vnder this heauie yoake of ſeruitude and ſlauerie for the triall of my faith; thy will bee done: yet O LORD, ſtand thou by my ſide: ſhrink not from me, leſt thou forſaking mee I fall away from thee, & ſo vtterly periſh in Turkiſh ignorance: confirm me in my religiõ, infuſe into me thy

thy grace, teach my tongue to ſpeake of thee boldly, my thoughts to meditate vpon thee ſincerely, and ſtrengthen thou my bodie to maintaine thy cauſe euen to the death. Amen.

## 19. A Praier for men that worke in dangerous workes, as Colepits, mines, &c.

OVT of my Bedde (the image of my Graue) haſt thou raiſed mee (O Lord) thy Angels ſat vpon mine eye-liddes, like Centinels to guard me all the while I lay

lay asleepe: O suffer thou the same watchmen to protect me now I am awake. I need thy help alwayes, (for what is man without thee?) but so neere the house of danger must I this day dwell, that on my knees I entreate thee to keepe side by side with mee in my goings. Saue my bodie, O Lord: for death is (at euery turning about) at my elbow. Saue my soule, whatsoeuer fals vpon my bodie. Which diuine part of me, that it may come into thy heauenly treasure-house, inspire mee with that wisedome which descendeth from aboue. Purifie my thoughts, & let them with spotles wings bee continually

ally flying about thy throne. Purge my heart, that it may come before thee like a bride-groome, full of chaſte loue. Refine my ſoule, that like ſiluer ſeuentimes tried in the fire, it may beare the bright figure of Saluation. In vaine doeth the builder lay his foundation, vnleſſe thy hand bee at the ſetting vp. Set therefore thy hand to this worke of mine; encourage mee to vndertake it, embolden mee to goe forward, and enable me to finiſh it. Amen.

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## 20. A Prayer for a *poore man.*

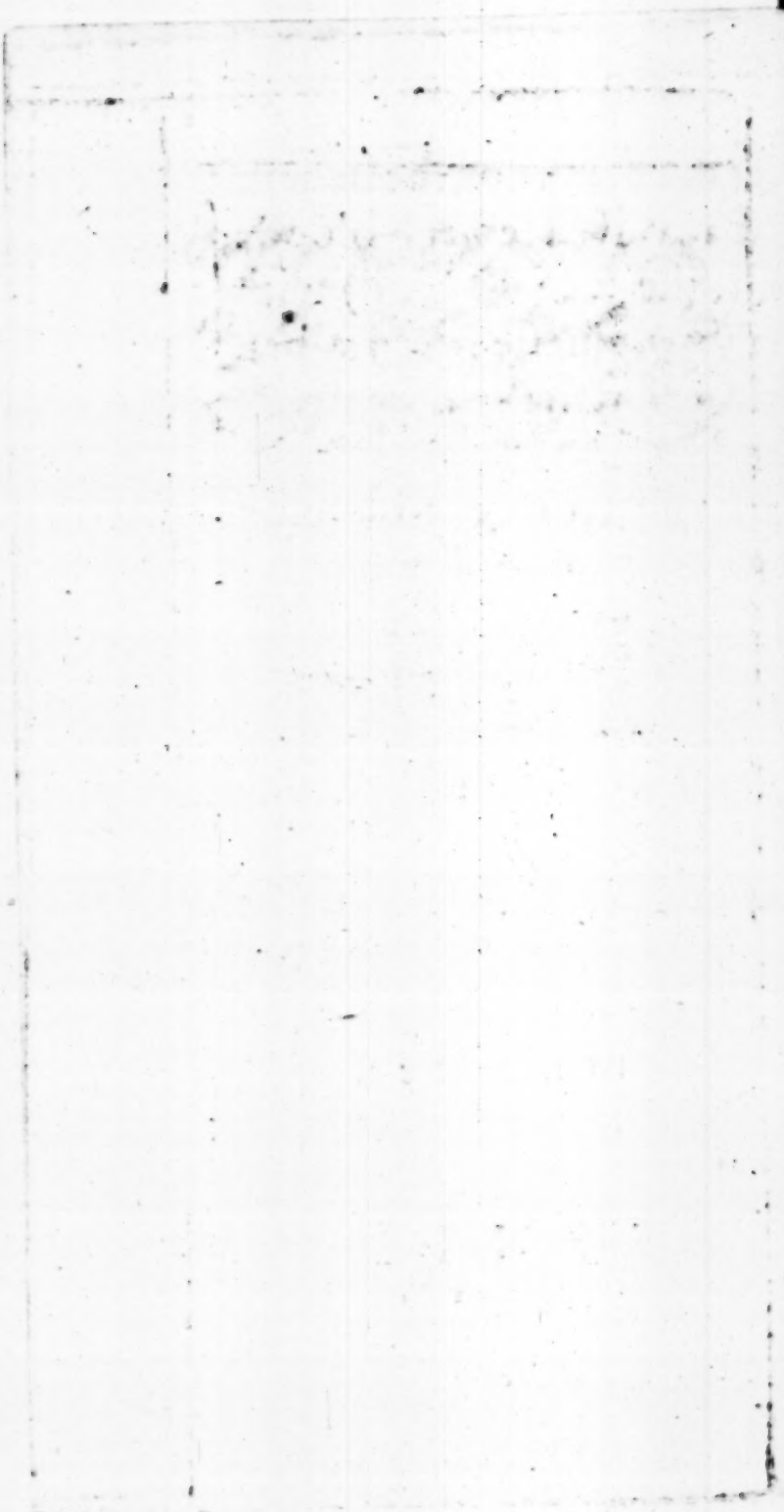
O Thou King both of Heauen and earth, whoſe bleſſings fall vpon man like ſhowers of raine: open that rich fountain of thy grace, and let the drops of it reline me that am the miſerableſt of thy creatures. Thou haſt clothed mee in the habits of baſeneſſe; but, O LORD, furniſh thou my minde with the riches of thy mercie. I am content (O FATHER) with this poore eſtate, and comfort my ſelfe with it, knowing that thy bleſſed Sonne

Sonne had at his birth but a mãger in ſtead of a cradle to ly in, & being the Lord of the whole world, not ſo much as a dwelling houſe of his his owne to lodge in. The Sparrow lighteth not vppon the ground without thy prouidence, nor doeth the meaneſt of thy children breath, but thou prouideſt for him. Sithence I came naked into the world, this nakedneſſe of mine is but the badge of my natiuitie: beſtow therefore thy grace vpon mee, that I may not enuy thoſe that ſwim in the abundance of wealth. Feed me, O Lord, with the bread of life: that I may growe ſtrõg in health euerlaſting;

let

let me drinke of the benefit of my Redeemers blood: Clothe mee (O God) with righteouſneſſe: and albeit thou haſt in thy iudgement and to expreſſe thy glorie, appointed mee to bee an out-caſt amongſt men, and to be the ſcum of the world, yet, O Lord, caſt mee not out of thy preſence, but for thy deare Sons ſake, whoſe blood bought the begger aſwell as the Prince, make mee a free-denizen in the citie of Heauen. So be it.

FINIS.



# THE Eagle.

The EAGLE bringeth *courage*.

Vigilate & Orate.

Printed at London by
*H.B.* for *N.B.* 1609.

# *To the right wor-*

thie and right worſhip-*full Gentleman, Sir* Iohn Scot, knight: a proſperous *increaſe of honour in this* world, and a perfect inioying of glorie in the world to come.

SIR, after I had builded vp theſe foure altars of deuotion, with purpoſe to preſent the firſt of thē to your worſhipful brother in law (Sir *Thomas Smith*;) I knew not where to find a man that did more truely parallell him in goodneſſe then you your ſelfe; aſwell for the ornaments of mind, as for that integritie, pietie, zeale, and other riches of the ſoule, wherewith the world taketh eſpeciall note, that you are (both) abundantly ſtored.

For that cauſe therefore, (as alſo in regard that Affinitie hath knit you together in a ſtrong and holy league of loue) am I bold to reare vp this my ſecond altar to the memorie of your name. Vpon it are offered vp Prayers onely, whoſe incenſe are as ſweet odours in the noſtrils of God. They are in behalfe of Princes and Rulers (who are the higheſt vpõ earth) & therfore doeth an Eagle carie them vp to heauen. Shee flieth now to your boſome, there to build her neſt: eſteeming it a happie place for her to abide in, ſithence ſhee foreſeeth (or at leaſt with me praieth) that all your thoughts, words and actions which are bred within you, doe ſhew themſelues, and ſo may proue ſtill true Eagles, by being able to looke ſtedfaſtly on the ſunne of righteouſneſſe. And thus crauing pardon for boldneſſe, I reſt:

*Deuoted*

yours

# *To the vertuouſly-hopefull yong Gentleman, Sir George Hayward, Knight, ſonne in law to the right worſhipfull, Sir Iohn Scot, Knight.*

GOD is the beſt Schoole-maſter, his laws the nobleſt ſtudie: and what leſſons (of Him) are taught, (truely) how plaine ſoeuer the Method be, the wiſeſt need not be aſhamed to read them. So that I preſume, you will fauour theſe yong bloſſomes, becauſe your ſelfe are but in growing. They are dewed with the drops of a *Pellicã*. whoſe property is to ſuffer her own boſome to bleed, that others may be fed. It is the

bird of Charity, & the true Embleme of Chriſt on the Croſſe,(who was al Loue.) His ſids are here pierced,& his blood here runs forth, making a riuer, in which only (& by no other fountain) the leproſie of ſin is for euer to be clenſed. You ſhal find only 7. heads of ſinne (here) cut off by prayer: not becauſe it hath no more heads but 7. or that theſe ar the greateſt: but being not able to fight(in ſo narrow a roome) with the multitude of thē al, I was contented to ſet vpō a certain nūber. The Armour to encounter with them is here prepared: it is made fit for any Chriſtian to weare. If you vouchſafe to put it on, others by your exam-

example wil vndertake the ſame quarrell. To fight for Chriſt is an honorable com bat. Sins are his vtter enemies, & here you may learn how to cõfound them. The war is godly: the victorie glorious: your triumph will be in heauen. To wraſtle againſt ſuch foes ſhall well become your yeres, and to giue thẽ the ouerthrow wil be a crowne to you in olde age. To the honor of which I do as heartily wiſh you may come, as you are happily ingrafted into religious & vnblemiſhed Families, which (to your cõfort) you may reckon the firſt of thoſe good bleſſings which God hath multiplied vpon you,

## *To the Reader.*

READER: the greateſt good that Chriſt did for thee, was to die for thee: and the greateſt pleaſure thou canſt doe for him, is to die to thy ſelfe. That is to ſay, to crucifie all the ſinnes and corruptions of thy ſoule, as he ſuffered his bodie (to redeeme thine) to be mangled on a Croſſe. He was a Pellican for thy ſake; bee thou a Pellican to thy ſelfe and others. and flie with two wings (to heauen) Faith and good Workes. If thou vſeſt the firſt wing without the ſecond, thy flight is but lame: if the laſt only without the former, thy pace is but loſie: exerciſe both, and be ſure thou ſhalt get thither.

Fare-well.

# THE EAGLE.

The EAGLE bringeth *courage.*

Vigilate & Orate.

Pinted at London, by H. B. for *Nathaniel Butter.* 1609.

# I. *A Prayer* made by the vertuous *and renowmed Queene* ELIZABETH, *of moſt* happie memorie.

O GOD all-maker, keeper, & guider: Inurement of thy rare-ſeen, vnuſed, and ſeld-heard-of goodneſſe, powred in ſo plentifull ſort vpon vs full oft, breeds now this boldneſſe, to craue with bowed knees

knees & hearts of humility, thy large hand of helping power, to aſsiſt with wonder our iuſt cauſe, not foũded on Prides-motion, nor begũ on Malice-ſtock; but as thou beſt knoweſt, to whom nought is hid, groũded on iuſt defence from wrongs, hate, and bloody deſire of conqueſt. For ſince, meanes thou haſt imparted to ſaue that thou haſt giuen, by enioying ſuch a people, as ſcornes their blood-ſhedde, where ſuretie ours is one: fortifie (deare God) ſuch hearts in ſuch ſort, as their beſt part may bee worſt, that to the trueſt part meant worſt, with leaſt loſſe to ſuch a nation, as deſpiſe their liues for

for their Countreys good. That all Forreine lands may laud and admire the Omnipotēcie of thy work: a fact alone for thee onely to performe. So ſhall thy Name bee ſpread for wonders wrought, & the faithfull encouraged, to repoſe in thy vnfellowed Grace: And wee that minded nought but right, inchained in thy bonds for perpetuall ſlauerie, and liue & die the ſacrificers of our ſoules for ſuch obteined fauour. Warrant, deare Lord, all this with thy command.

AMEN.

2. A

## 2. A Prayer for the *King.*

KINGS are gods vpō earth, yet (O Lord) they are but thy ſeruants; they rule kingdomes, yet the chariot of their Empire turnes ouer & ouer, vnleſſe thou teach their hands how to holde the bridle. More then men they are amongſt men, yet leſſe they are then themſelues, if they breake thy lawes: for ſithence they are thy Stewards, and are truſted with much, it is a great reckoning to which they muſt anſwere.

Let

Lay therefore (O God) thy right hand vpon the head of our ſoueraigne (King IAMES) faſten his Crown to his temples, that no treaſon may lift it off: bind it about with Oliue-branches, and let peace e-uer dwell in the circle of it. Plant a guard of Angels about his bed, and a troupe of Saints about his throne: that his ſleepes may bee golden ſlumbers, and his watchings may bee Diuine Meditations. Powre into his boſome thy grace, that all his actions may aduance thy glorie. Be thou his armour in the day of battell, and (like the wings of an Eagle) let thine armes couer him in the ſunne-ſhine of peace.

peace. Make him (O Lord) a Prieſt in thy Church, a ſheepheard to thy flockes, a father in the Cõmõ wealth, a Captaine in thy quarrell, a conqueror in thy warres. Crowne his middle age with numbers of yeares, as thou haſt crowned his youth with the inheritance of many kingdomes; let the diall of his life mooue ſlowly on, and ſuffer not the laſt houre of his olde age to ſtrike, till thoſe that now ſtand vp about him like the tender branches of the vine may bee ſeene growing on the bankes of his kingdome, like ſo many rowes of tall Cedars. Let his raigne (O Lord) be like the age of *Methuſalem*: his

knowledge like the wiſedome of *Salomon*: and his off ſpring bleſſed like the ſeede of *Abraham*. Giue him *Dauids* ſoule, but ſuffer him not to fall into *Dauids* ſinnes: let him number his people, not to make thee angry with him, but to make him louethem. Tie (O God) all the ſtrings of their hearts to his boſome, like ſo manie lines drawne to one center, ſo ſhall their ſafety bee his fortreſſe, their proſperitie his riches, and the houres of his pleaſure, the ſweeteſt of their contentation. Grant theſe and all other bleſſings fit for ſuch a Prince, grant them (O LORD) for the benefit of thy Church, for the

domes, powre thy oyle of grace into this light of ours that it may not be darkned, but may bring cõfort to all thy people: preserue those that liue there in brotherly affection one towards another, and in loyaltie to him that is their Soueraigne. Banish frõ thence all those vices that commõly blemish the beautie of kings Palaces: and let thy word bee of such power in this place, that it may rather seem the Temple of the euerlasting king of Heauen, then the dwelling house of a king vpon earth. Grant this (O Lord) & whatsoeuer else is requisite for the setting forth of thy glory, wee beseech thee, in the name of thy Sonne Iesus Christ. Amen.

## 11. A Prayer for the *Citie.*

O Father of mercy, look downe vpon this cittie, not with an eye of Iuſtice, for no fleſh is righteous in thy ſight: but behold this thy ſanctuarie, as thy Sonne did Ieruſalem, when he wept, that the citie of the Lord ſhould bee ſo full of iniquitie. If thoſe miracles (O God) which haue bene ſhewen in this greateſt city of thine now vpon earth, had beene done in *Tyre* and *Sidon*, they would haue repented in ſackcloth and aſhes; but wee more and more prouoke thee to anger: yet, O Lord, ſtay thy hand

the honour of this Kingdome, and the peace of thy people. Amen.

## 3. A Prayer for the *Queene.*

SHED (O Lord) thy graces in ſhowers of abundance vpon thy royall hand-maid, *ANNE*, the wife of our Soueraigne, thy ſeruant, & the mother to ſo manie nations, beſides the glorie of her own. Cõtinue that great and excellent worke in her which thou haſt begunne; hidde from our eyes for a number of yeares together (now paſt) & to our King-

dome, the beſt and onely comfort, which for the preſent, or for the hopes of future ages, wee doe now enioy: and that is a long, a faire and a certaine line of ſucceſsion, of which heretofore we ſtood doubtfull: albeit in the ſecrets of thy wiſedome we were not depriued of it. As ſhe is now a mother to a heap of Princes, that are borne to bee Kings and Queenes, ſo (O Lord) make her a grandmother to the ſonnes of Kings and Queenes, that they may ſtand about her like ſo many crowned rulers of nations, and ſhee in the midſts of them, as the onely tree, vpon which thoſe nations haue beene grafted

gratted. Let (O God) ſuch an euen thred of loue bee ſpunne betweene the King & her, that all her thoughts may be confined to his boſome, & all his deſires may ſleep only vpō her pillow, and that both their hearts may burne in holy flames of affection towards thee. Sanctifie her wombe, that it may bring foorth none but ſuch fruite as may glorifie thy Name, may ſhine as ſunne-beames to comfort this land, and to bee as rich iewels in the royal eyes of the parents. Keep treaſon (O Lord) from the throne vpon which ſhee ſits, and paraſites (who are as dangerous as traitours) from her princely eare,

when thee wanteth counſell. Support her by thy right hand when ſhee walketh foorth, and let thy Angels goe before her, at her returning home. As thou haſt crowned her with happineſſe in this world, ſo when it is thy pleaſure, that ſhee ſhall put off the robe of mortaltie, grant (O FATHER) that ſhee may bee crowned with ſtarres, and cloathed in a robe of righteouſneſſe and of heauenly eternitie. Amen.

(***)

## 4. A Prayer for the *Prince of Wales.*

WHat are KINGS (O Lord) vnleſſe thou ſtandeſt by thē as their guard? And what are the ſonnes of Kings, vnleſſe thou vouchſafeſt to be their Father? Let the armes therefore of thy loue be throwen about that hope-full and royall heyre to our Countrey, Prince HENRY: adopt him into thy fauour: couer him with thy wings, let him bee tender to thee as the apple of thine eye. As yet he is but a greene plant; O drop the deaw of thy graces vpon his head,

that he may flourish till the ſhadow of his branches be a cõfort to this whole Iland Breath thou all wiſedome into their ſoules that are ſet ouer him as tutors or guardiãs, that knowledge may, as it were, from ſo manie pipes bee conueie into his breſt, and that from thence againe (as from a fountain) it may flow cleerely and abundantly into all the parts of this thy Church & kingdome. Let Religion be the columne vpon which hee ſhall alwayes ſtand, zeale the pillow vpon which hee ſhall kneele, and the quarrel of the Goſpel, for which he ſhall goe to warre: knit therfore (O Lord) ſtrength to his right arme, and when

a good cauſe calles him (at his manly ſtate) into the field, gird thou about his loines the ſword of victorie. No muſick (O Lord) is more pleaſing to thine eare (as thy kingly Prophet *Dauid* doth ſing) then the vnitie of brethren: It is like the pretious ointment, that ran downe from the head to the beard, euen to the beard of *Aaron*, and ſo to the ſkirts of his clothing, yea, it is like the dewe of *Hermon*, which fel vpon the hill of Sion: tune therfore (O mercifull God) all the heart-ſtrings of this our young Prince HENRY, & the reſt of that royal blood (his Brethren and Siſters) that thy may neuer ſound

in diſcord. Let no more the leaues of our two Roſes be plucked by ciuill vprore from their ſtalkes: no more ſuffer thou enſignes to be ſpread by *Yorkiſts* and *Lancaſtrians* one againſt another: But (according to their names) grãt (O Lord) that they may bee good Stewards ouer this great houſhold of the now-firmlie vnited Families, and co-vnited kingdomes. Subſcribe to theſe requeſts of ours (O God) for thy mercies ſake: Seale them vp, vnder the large patent of thy promiſe for thy Sons ſaks Ieſus Chriſt: In whoſe Name whatſoeuer we aske thou haſt vowed to grant: grant this, giue this, O God,

God, wee beſeech thee. Amen: Amen.

## 5. A Prayer for the *Counſell.*

COunſell to a Kingdome is like the Compaſſe to a ſhip vnder ſaile; without the one, a State is ſhaken by euery tempeſt, and without the other, men run vpon the rocks of ineuitable danger. Set therefore thy foote (O God) amongſt the Lords of our Counſell: ſit thou at their Table with them, & ſuffer no decrees to paſſe there, but thoſe wherin thou haſt a hand. Appoint Prouidence, to dwell vpon their browes, that they may foreſee thine and our enemies: bid

bid watchfulneſſe to ſit on their eye-lids, to meete the ſtroake when it is cõming, and courage to buckle armour to their breſts, that they may valiantly beare it off without ſhrinking: let zeale & integritie go on either ſide of thẽ, to make thẽ walk vpright, whileſt concord holdes them hand in hand to preſerue them frõ factions. Giue them long life with much honour: heape vpon thẽ wiſedome, with much loue. As they are one body in Counſell, ſo let all their counſels bee to the ſafety of one head. Graunt this, O thou that weyghest all the actions of Rulers and Princes vpon earth. Amen.

## 6. A Prayer for the *Nobilitie.*

LOoke down (O Lord) from heauen vpō this land, and amongſt all thoſe in the ſame, whom, we beſeech thee, to bleſſe, powre vpon our Nobibitie the riches of all thy graces: as euery good man (O Lord) in thy ſight is noble, ſo make thou euerie man that is noble amongſt vs to bee good. Teach them to know, that greatneſſe of blood is giuen them to the intent they ſhould build vpō the ſame the greatnes of thy glory. And ſithence they are the faireſt ſtreames that beautifie

tifie this kingdome, preſerue them (O Lord) from the poiſon of ambition, of enuie one againſt another, and from deſſenſion, leſt the common people taſting likewiſe of the ſame after them, the whole Common-wealth be ſwallowed vp in confuſion. Stand thou before the gates of their houſes, that no foule thoughts or acts may enter to ſtaine their Families with the ſpots of treaſon; but bee thou the pillar to vpholde them, ſithence if thou forſake them, the foundation of their houſes muſt fal, and their poſteritie bee rooted frō the earth. Guide them therefore with thy grace, arme them with thy feare,

aſſiſt

aſsiſt them with thy loue. So be it. Amen.

17. A Praier for the Church

THE Church (O God) is the Schoole, where thine owne lawes (written by thine owne hand) are taught: It is the Temple where thou thy ſelfe vttereſt thy diuine oracles. It is the houſe where thou dwelleſt: It is the palace where (with ſpiritual eyes) we behold the brightneſſe of thy Maieſtie: Giue it therefore illumination by the beames of thy glorie: and ſince it is thy Spouſe, let her ſtand before thee as a virgine (chaſte and vndefiled.) Driue all foxes, and rauening wolues out of this thy Temple, and admit none

none but Lambes (clothed in puritie & innocencie of life) and thy choſen flocke to feede there. Suffer it not to bee (as it was when thy bleſſed Sonne went vpon earth) a denne of theeues, but (as hee did, ſo do thou) driue from thence all thoſe that ſell thine honour and the ſoules of thy people. O Lord, weed this great and vniuerſall garden of thine from al thornes and briers, that ſeeke to choake the good ſeed: plant in it none but grafts of thine owne nurcerie, ſo ſhalt thou bee ſure they will bring foorth fruite, faire for ſhew, ſweet for taſte, who'eſome for vſe, and ſuch as ſhall bud out in due ſeaſon: ſo ſhall

thy

thy Name bee truely hououred, thy praiſes duely ſung, thy workes (with reuerence) wondred at, and thy wonders magnified from one end of the world to another. Graunt that it may bee ſo, for the fulneſſe of thy Sonnes merits, and for the ſetting foorth of thine owne mercies. Amen.

## 8. A Prayer for the *Clergie.*

O Euerlaſting King of glorie, that ſendeſt the Miniſters of thy word as thine Embaſſadours, to treat with men about the peace of their ſoules, giue them (O Lord) ſuch inſtructions that

that they may deliuer their meſſages boldly, vprightlie, & to the good both of thy kingdome, & of thoſe to whom they are ſent. They are thoſe heauenly purſeuãts that run vpõ the enãdsof our ſauing health: They are Angels that goe and come betweene thee and vs: guide therefore their feete, that ſinne may lay no ſtumbling blockes before them to make them fall; nor that forgetting the high honour in which thou haſt placed them, they bee caſt downe for their pride, into the pit of darkeneſſe. And ſithence (O God) thou haſt placed thẽ on thy holy hil (the Church) as beacons, giue them grace that

that (with the 7. wiſe virgins) their lights may neuer goe foorth, but ſtill burne brightly to arme thy people againſt the inuaſion of that enemie of mankind the diuel and his army, that day & night ſeeketh to deuoure him. Wipe away al miſts of errors frō their eies, that ſeing thee cleerely, they may teach others how to behold thee truely. They are Paſtors ouer thy flocks: as they haue the names of Shepheards, ſo let them haue the natures to feede the ſheepe cōmitted to their charge, & not to fliece them. And as they breake vnto vs the bread of life (which thou ſendeſt, imploying them but as the ſtewards, or almoners of thy houſholds) ſo

ſo graunt, O Lord) that we may not ſuffer them to ſtarue for earthly bread, but that like brothers wee may relieue them, like children wee may reuerence them, like Lambes of thy fold we may loue the ſhepheards of thy fields, and like ſworne ſouldiers to the croſſe of Chriſt, wee may liue and die with them vnder his glorious banner. Amen.

## 9. A Prayer for the Iudges of the land.

IVDGEMENT, O Lord, is thine: yet to keep man in awe haſt thou appointed Iudges (as thy deputies on earth) to puniſh

nith him when hee goeth beyond his bounds. Vnto thoſe therefore that holde the ſword of Iuſtice, giue thou ſteddy hands, that they may not ſtrike innocence, and that when they are to puniſh, they may imitate thee, who ſmiteſt not to kill, but to beget amendement. Suffer not the left hand of our Iudges to know what the right hand doeth: nor that the eare neere vnto which the rich man ſtands bee open, till the poore mans wrongs be both heard and redreſſed. Whip, O Lord, briberie from their gates, and partialitie out of their priuate chambers; let thy lawes ly before thē when they read the

the ſtatutes of mens ma king, that reading what thou haſt writ, they may not open their lippes to pronoûce falſe iudgement: but ſit, O Lord, ſo cloſe by them vpon their ſeates of Iuſtice, that by thinking they themſelues muſt one day be called to a bar, they may doe nothing here but what (with a good conſcience) they may anſwere there. Amen.

10. A Praier for the Court.

O Lord, bee thou a huſband to that great houshold of our King, bee thou a father vnto that familie, and keepe them (as children) both in thy feare and loue. And becauſe the Courts of Princes are the very lights of king-

domes,

hand from ſtriking, and thy lippes from pronouncing thoſe woes that were breathed foorth by thee againſt *Chorazin* and *Bethſaida*. Say not thou, O God, to this Citie, as thou didſt to *Capernaum*: *And thou Capernaum which art lifted vp to Heauen, ſhalt be brought down to hell*. But gather thy children together as the Hen gathereth her chickens vnder her wing, and ſuffer not thy holy habitations to be left deſolate. Set, O Lord, an hoſte of Angels at the gates, and let trueth ſpread her banner on the walles: ſuffer not the arrowes of the inuader to fall vpon our houſes by day, nor the ſword of the ſtrong man to

ſmite vs by night. Giue wiſedome, O Lord, to the Rulers of this Citie, zeale to the Preachers therein, and holineſſe of life to the Inhabitants. Let the tree of thy Goſpel (which ſo many yeares hath here flouriſhed) ſtill ſpread into large branches, and thoſe branches beare abundance of liuely fruit. Saue, O Lord, this Temple of thine; bleſſe it, defend it, crowne it with honours, that it may out-ſhine all the Cities in the world in goodneſſe as it doeth in greatneſſe. Amen.

## 12. A Prayer for the Countrey.

O Thou that art the Creator of all things that are good for man, giue vnto our corne-fields fatnes and increaſe, and vpon our medows raine downe the waters of plentie: let our lãd be like vnto that which thou ſaidſt ſhould flowe with milke and hony: for as the heauens are thine, ſo is the earth thine: Thou haſt made alſo the North and the South: the winds are in thy hand; bridle them therefore, and binde them in the priſons of the earth, that they may not come forth to deſtroy the labours of the ploughman,

nor to defeat the husbandman of his hopes. Set, O gracious Father, faithfull and learned and watchfull ſhepheards ouer the poore flock of vs thy people, that the blindneſſe of ignorance may not cauſe our ſoules to wander in the ſhades of euerlaſting death. Guide vs, O Lord, neither in the pathes of our forefathers (if they went aſtray) nor after the common ſteppes of the preſent time, vnles it be according to thoſe wayes which are trode out before vs, by thy Sonne Ieſus Chriſt. Teach vs to loue thee, to know thee, to liue after thy lawes, and to die after thy commandements; ſo ſhall we be ſure to chāge

this

this countrey of frailtie, of ſinne and of miſerie, for the land of promiſe, and the kingdome of all fulneſſe & felicitie. Grant this O Father of vs all, grant this O Redeemer of vs all. Amen.

## 13. A Prayer for a Magiſtrate.

THou haſt called mee (O Lord) being but a worme of the earth, and raiſed to riches, as it were, euen out of duſt, to be a Ruler ouer others: beſtow on mee therefore the ſpirit of Wiſedome, that I may firſt learne how to gouerne my ſelfe: for the perfect knowledge of a mans ſelf, brings

him (O God) to the true knowledge of thee. Humble mee (O my Maker) in this toppe of my height: that my head being lifted vp to honor, my heart may not ſwell vp with pride: giue mee a mind not to execute my owne will but thine: giue me an eye that may not luſt after my owne profit, but the aduancement of thy glorie, and the good of the Commonwealth. As thou haſt placed mee, to bee a Pillar to vphold others, ſo grant that I may not prooue a weake Pillar, to throw my ſelfe downe; and with my fall to bruiſe others that ſtand vnder me. In all my waies (O Lord) goe thou

before

before me, as a Lanthorne to my feet: In all my actions ſtand thou by me, as my Schoolemaſter to direct mee: In all my proſperity let mee looke onely vpon thee: In all my troubles of bodie or mind, turne not thou thine eyes from mee: ſuffer mee not (O Sauiour) by abundance of wealth to forget thee, nor by feeling want, to fall into deſpaire, and ſo forſake thee. Grant this, and whatſoeuer elſe O Lord, I ſtand in neede of to guide me in this dangerous Sea, wherein thou haſt appointed me to ſaile. Grant it O God, for thy Sonnes ſake, in whoſe Name I beg thy mercies. Amen.

## 14. A Prayer for a *Lawyer.*

OTHOV that art the trueſt Law-giuer, ſo inſtruct mee in the holy decrees of thy word, that I may practiſe nothing but the fulfilling of thy Ordinances: let not my tōgue plead and bee imployed about purchaſing earthly goods for other men, and be forgetfull how to prouide for the ſaluation of my owne ſoule. As my profeſsion is the law of man, ſo let my profeſsion bee to doe right to all men: for equitie is the ground vpon which law is builded. Take from my boſome

boſome, O Lord, all moderate and vnmeaſurable deſires of heaping the riches of this world together by meanes vnlawfull. Suffer mee not by oppreſsion to ioyne houſe to houſe, land to land, and lord-ſhippe to lordſhip; but that I may euer remember that I am but as a pilgrim vpō earth, and that at my departure from thence I muſt goe either to glorie eternall or torments to endure without end: grant therefore (O my God) that I may deliuer to euery man his true Epha, & his true Hin, that is to ſay, Iuſt meaſure, of that which of right belongs vnto him. O Lord, giue mee (as thy kingly

Prophet beggeth at thy hands, neither pouerty nor abundance of wealth; onely grant vnto me ſo much as may maintaine my life. For thy Sonnes ſake my redeemer, hearken, O Lord, to theſe requeſts of thy ſeruant. So be it. Amen.

## 15. A Prayer for the two *Vniuerſities.*

O THOV inſearchable depth of all wiſdome, open thou the fountaines of knowledge, and let the ſtreames of it equally run to the two famous Nurſeries of learning (the two Vniuerſities

Vniuerſities of this land) Oxford and Cambridge, that from the breſts of thoſe two ( as it were from the tender nipples of mothers ) the youth and Gentry of this land may ſucke the milke both of Diuine and Humane Science. Graft thou, O LORD, vpon thoſe two great Trees infinite numbers of Plants, that in good time may yeelde much fruite to thy Church , and profit to the weale publicke. And ſeeing that theſe two Starres of Learning are to giue Comfort , or to fill with darkeneſſe this our whole Kingdome, beſtow vpon them (O Lord) ſuch

ſuch beames of Heauenly light, that euen forraine countreyes, aſwell as our owne, may be glorified in their ſplendor. Direct all the ſtudies of thoſe that liue vpon the foode of the ſoule there, (which is wiſedome) to a holy end. Make them to loue as brethren, & to liue as Chriſtians: ſuffer not vaine glorie to ingender pride amongſt them, nor phantaſtickneſſe of wit, to drowne them in ridiculous and apiſh folly. But ſo mould both their minds & bodies, that they may enter into thoſe ſanctified temples as thy children, & come from thence as ſeruants of thy miniſterie. Amen.

16. A Prayer for the con-
*fuſion of traytors.*

O Father of nations, O king of kings, & Lord of Lords, ſend from thy throne an hoſte of Angels to guard our Prince, his Realme & his people from the deuouring iawes of traitours that are ſtretched wide open to ſwallow vp this land, where thy Goſpel is taught & practiſed. Arm vs with ſafety & with boldneſſe that we without feare or perill may walke vpon the lyon & the adder, that lye in dennes waiting to ſucke our blood: yea couer vs (O God) with thy wings, that wee may tread vpon

vpon the yong lyon and the dragon, that ſpit fire to deſtroy this noble kingdom, & to drinke the blood of thine anointed. The death of *Saul* fall vpon thē that perſecute thy ſeruant *Dauid*: let *Dauid* (O Lord) eſcape, but let theſe *Sauls* periſh by the ſword. The miſerie that ſtruck the houſe of *Ieroboam*, becauſe hee made Iſrael to ſinne, found begirt theſe enemies of thy Church and of our countrey. Smite (O God) in thy iuſt wrath the rocks, & ſend the whirlewinds forth to blow the duſt of their wicked counſels into their owne eyes: giue to theſe *Achitophels*, the ſhame and confuſion that *Achitophel* met

met with in his curled treaſons to *Abſolon* againſt his father *Dauid*; yea, O Lord, let the proudeſt of the faction die vpon a tree as proud *Abſolō* did. Vp, Lord ariſe, and with the breath of thy noſtrils, diſperſe into aire, all theſe conſpiracies: ſcatter the traytors and their treaſons, as chaffe toſſed before the wind. Bring to light whatſoeuer they plot in darkeneſſe, and let their owne counſels bee their owne confuſions. Amen.

(*x*)

## 17. A Prayer in time of *ciuill warre.*

HEauie are our ſinnes, and many in number, yet doe wee run out ſtill in the ſumme of them, not thinking vpō the laſt, deere and moſt dreadfull accompt, to which one day we muſt be called: our ſins are great in quantitie, yet haue they a quicke pace, & are euer at our heeles, flie weneuer ſo faſt from them: ſo that if thy iuſtice (O God) purſue vs, we are but as ſheepe running to the ſlaughter, or as ſoldiers felled to the earth in the day of battell. Haue mercie therefore (O thou God of all

all mercie) pull in the rod of thy anger, and take pitie of vs thy children. Smite vs not in thy rage, for then wee periſh, but beate vs in thy loue, and then we ſhall amend. But aboue all the puniſhments which thou haſt layd vp in ſtore for vs, and which wee all deſerue, deferre, O God, defer, yea, ſweare thou wilt no more mowe downe this land (as the harueſters ſickle doeth the Corne) with the iron ſword of ciuill warre. Beat backe thoſe ſurges that would drowne their owne ſhores to whom they owe obedience, and let them ſerue to quench any fires that by rebellious hands ſhall bee kindled to burne

in

in the bosome of our kingdome. We haue beene (O Lord) a long time lookers on vpon our neighbour-contreyes, and haue seene their cities turned to cinders, yet haue not beene scorched with the flames. *France* doeth yet mourne in the ashes of those fires, and *Germany* is euē now stiffled with the smoaks. O send not thy Angel with a fierie sword from them to vs, to make them spectators of our miseries, nor to shake it ouer our cities, as thou didst whē thou threatnedst destruction to that thine owne citie *Ierusalem*. Spare vs, O Lord, and looke not vpō vs in the day of indignation, saue vs from the arrowes

rowes of ſtrange nations, and ſuffer not the hands of our owne to bee our own murderers: for thy Sonnes ſake Ieſus Chriſt, who loſt his blood that ours might not bee caſt away, doe we beg this. Grant this, O Lord. Amen: Now, and for euer. Amen.

### 18. A Prayer to ſtay *the peſtilence.*

CAll home, O Lord, thy meſſengers whō thou haſt ſent forth with full vials of thy wrath to powre vpon thy people: O ſtay the Inuaders arme, who ſhooteth darts of peſtilence ſo thickly amōgſt vs, that in heapes we deſcend into the mericleſſe graue. Death is but thy ſer-

uant,

uant, and can execute none but thoſe whom thou condemneſt, yet hee hath (and ſtill doeth) plaid the cruell tyrant: for the liuing whom he ſpareth, are not able to bury carcaſes ſo faſt as hee deſtroyeth them. Checke him therefore, O God, and charge him no more to ſpoile theſe temples made by thine owne hands. O God of heauen, wee haue broken thy lawes: we confeſſe ſo much: wee repent that wee haue angred ſo good & gracious a Father. O Sonne of God, wee haue crucified thee againe and againe in our ſinnes, wee confeſſe ſo much, wee repent that wee haue abuſed ſo excellent an Author of

our

our Repemption; yet haue mercie vpon vs: O Father ſpeake in our behalfe, O thou bleſſed Sonne, plead for our pardon: bee thou our mediator, reconcile vs to the king of heauen and earth, againſt whom wee haue committed treaſon. And whatſoeuer becomes of our bodies, or how ſoon ſoeuer they muſt turne into earth, yet haue mercy on our ſoules, ſaue them (O Sauiour) challenge them for thine owne, and lay them vp in the treaſure-houſe of Heauen, becauſe they are the iewels bought with the price of thy precious blood Amen.

## 19. A Prayer in time of *Famine.*

THree whips (O Lord) thou holdeſt in thy hād, when thou art diſpleaſed with any kingdome, each of thē with one blow being able to deſtroy the mightieſt nation: & thoſe are, Warre, Peſtilence, and Famine; the laſt of them being the worſt, the ſharpeſt & moſt terrible: wind vp therefore (O merciſull God) the cords of this thy dreadfulleſt executioner: bind vp the iawes of this inſatiable vulture, that ſhe breath not vpon thy people: but open the entrals of the earth, that ſhee may

giue to man and beaſt their wonted ſuſtenance. As thou haſt made mouthes, ſo make meate to fill thoſe mouthes; leſt otherwiſe Chriſtians feede vpon the blood of Chriſtians, as heretofore they haue doñe in other kindgdomes, that haue fallen from thy obedience. Auert, O Lord, this conſuming plague frõ the gates of our cities, and in ſtead of penury, ſend plentie to relieue vs. Make vs thankfull for thy bleſſings, let vs not repine at thy puniſhments, but with patience beare willingly whatſoeuer thou laieſt vpõ vs; yet, O FATHER, lay no more then fleſh & blood may ſuffer, and let all

all that thou doeſt bee one-lie for our triall and amen-dement. Amen.

## 20. A Prayer in time of per-ſecution.

WOlues (O Lord) & rauenous beaſts haue from the be-ginning broke in-to thy paſtures, and ſuckt the blood of thy ſheepe: now, euen now, are the ſnares pitched, and the Butchers knife whetted to take away the liues of thy yong ones. Ariſe therefore from thy throne, and ſet thy foote on the proude and ſtiffe neckes of theſe perſecutors of thy Goſpell and ſcoffers of thy glorie.

Strike

Strike them (O Lord of hoſts) with thy right arme, and make them feele what it is to ſtriue againſt the Almightie : Smite them blind in their own works: and as at the building vp of Babel, thou didſt confoūd the pride of thine enemies by altring their languages; ſo (O GOD) caſt thou downe this Babell of idolatrie which theſe vngodly ones build vp in their own braines, and by the traditions of men : and put into their mouthes, tougues which none may vnderſtand. Bee thou our God, & ſaue thy people whom thy Sonne hath redeemed; bee thou our Captaine, and fight for thy Church,

whom thy Sonne calleth his Spouſe : Be thou *Iehouah*, and command the earth to open and ſwallow theſe prophane and profeſſed enemies of thy truth: ſo ſhal we thy people worſhip thee freely ; ſo ſhall we triumph to ſee thy honour aduanced ; ſo ſhall we euer praiſe thee ; ſo ſhall all nations glorifie thy Name. Amen.

## 21. A Praier for the Maſter *of a Family.*

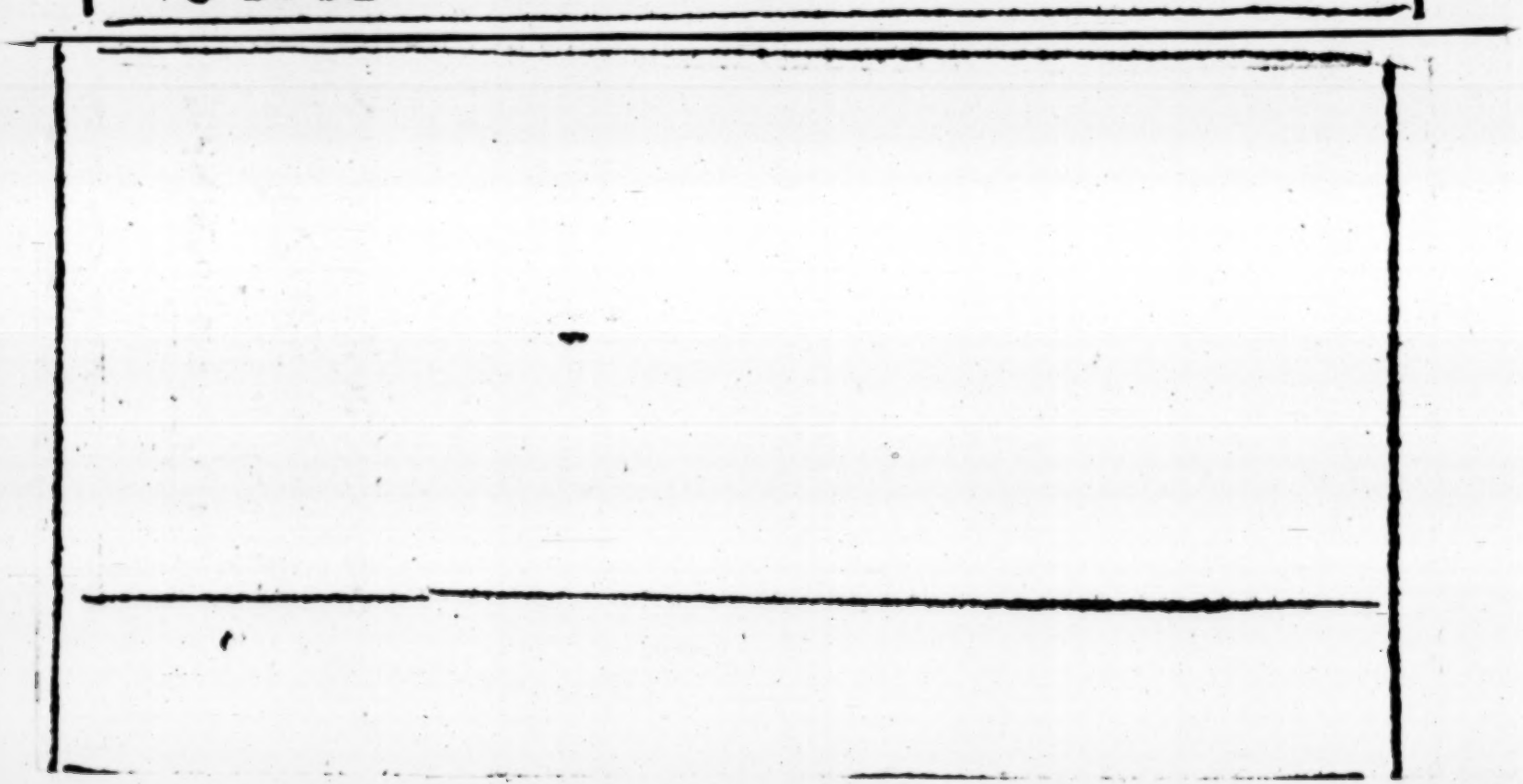
SINCE thou haſt (O Lord) made me a Steward ouer a familie ; direct me by thy owne Lawes, that I may neuer ſteppe beyond

beyond the limits of my duetie : to the intent that when at the great Audit-day I ſhall bee called to an account, how I haue behaued my ſelfe in that office; I may receiue from thee (O L O D) the hire of a faithfull Seruant. Bleſſe (O Father of heauen and earth ) the labours of mine owne hand, and of thoſe that are committed to my charge. Suffer mee not to deſcend into baſe and indirect wayes, to purchaſe riches; but (according to thine owne ſtatute) with the ſweat of my brow let mee eate my bread. Inſpire me with knowledge of thy holy word, that I may learne how to liue

well my ſelfe, and inſtruct others (about mee) to doe the like. Temper, O Lord, my mind & my affections, that no houſhold brawles be kindled vnder my roofe; or if they take fire, giue me patience to endure them, & wiſedom how to quench them: preſerue my name (O my GOD) from the ſting of the ſlanderer, and let me be ſo iealous of my reputation, that I enter neuer into any action to the diſhonouring of thee, or bringing my own life into infamie. At my vpriſing, bleſſe mee: at my downe-lying, lay thy hand ouer me: In my walkes, be thou my guide: In my meditations, be thou my Tutour:

tour: let thy booke be my ſtudie, and let all my ſtudy bee to get aduancement with thoſe that are preferred to euerlaſting life; to which (O Lord) bring me, I muſt hũbly beſeech thee, for thine owne glories ſake, and for thy Sonnes ſake Ieſus Chriſt. Amen.

FINIS.



# THE Pellican.

The PELLICAN bringeth *health.*

Vigilate & Orate.

London printed by *H. B.* for *Nathaniel Butter.* 1609.

*To the Reader.*

READER: as it behoueth thee to become an humble ſuppliãt to God, when thou ſtandeſt in neede of any neceſſaries to maintaine thine owne life: ſo art thou bound by duety to thy maker, and by the lawes of religion and Chriſtianitie to bee an earneſt ſuiter to his Maieſtie in behalfe of others: ſithence then that the moſt

righteous man vpon earth ſinneth ſeuen times a day, and that Rulers and Magiſtrates, who are ſet ouer others, are but men themſelues; God hath appointed thee to make interceſsion (before him) for them, becauſe it is his cuſtome to lay his bleſsings vpon one man, through the faithfull and zealous Prayers of another. I haue in few words told thee with what office the king of heauen & earth hath put thee in truſt. Read ouer this booke, and it will teach thee how to execute it: and by diſcharging the place, to be a true Chriſtian. Doe ſo: Thou knoweſt thy reward.

Farewell.

# THE Pellican.

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# *The Pellican.*

THe third Bird that I call out of *Noahs* Ark, is the Pellican. The nature of the Pellican is to peck her owne boſom, & with the drops of her blood to feede her yong-ones: ſo in our Prayers wee muſt (in the loue that wee beare to God) beate at our breſts till (with the bleeding drops

drops of a contrite and repentant heart) we haue fedde our Soules with the nouriſhment of euerlaſting life. The Pellican is content to yeeld vp her owne life to ſaue others: ſo in our Prayers, wee muſt bee willing to yeeld vp all the pleaſures of the world, and to kill all the deſires of the body for the preſeruation of the ſoule. As Chriſt therefore ſuffered abuſes before his death, and agonies at the time of his death (both of them being to the number principally of ten) ſo (be-

cauſe our *Pellican* is a figure of him in his paſſion) doth this third Bird take tenne flights; at euery flight her wings bearing vp a praier, to defend vs frō thoſe ſins for which Chriſt died. The abuſes & agonies which Chriſt put vp & ſuffred being in number x.) are theſe: Firſt, the betraying of him by one of his owne ſeruants: Secondly, the buffeting of him, and ſcrourging him in the open Hall by his owne nation: Thirdly, his arraignement and condemnation, when nothing could be prooued againſt

againſt him : Fourthly, the compelling of him to carrie his owne croſſe, when already he had vndertaken to cary on his backe all our ſinnes : Fiftly, the nailing of him to the tree of ſhame : Sixtly, the crowning of him in ſcorne, with a crowne of thornes : Seuenthly, the hanging of two common theeues in his company : Eightly, the giuing of Vineger and Gall to him when he was thirſty : Ninthly, the ſorrows of hel, which he felt when in the vnſpeakable anguiſh of his ſoule hee

was

was forced to cry: *Eli, Eli, Lamaſabachthani.* And laſtly, the piercing of his glorious ſide with a ſpeare. Theſe are the ten wings with which Chriſt (our Pellican) flew to his death. Now caſt vp your eyes and behold, and liſten with your eares and heare what ten notes our Pellican maketh comming out of Noahs Ark.

Chriſt

# CHRIST, *the Pellican.*

Chriſt bringeth into the field ſeuen liuely vertues, to fight againſt, and confound ſeuen deadly ſinnes.

*CHRIST the Sonne of GOD, is the Pellican, whoſe blood was ſhet out to feed vs: the Phyſition made of his owne bodie a medicine to cure vs; looke*

*looke vpon him well, and behold his bodie hanging on a croſſe, his wounds bleeding, his blood trickling on the earth, his head bowed downe (as it were to kiſſe vs) his verie ſides opened, (as it were to ſhew how in his heart he loued vs) his armes ſtretched out to their length, (as it were to embrace vs.) And iudge by all theſe, if Chriſt be not our trueſt* Pellican. *He that was the Son of God, became the mockerie of men: He that was King of heauen and earth, ſuffered his browes to weare a crowne of thornes: He endured hunger that is our food: he drunk gal that is our foũtaine*

*taine of life: He receiued wounds, that is our health: He taſted the bitterneſſe of death, that is mans only ſaluatiõ. & what* Pellican *can do more for her yong ones?*

*Our bodies were ful of corruptiõ; our ſoules were ſpotted: our ſoules & bodies were forfeited to hell: ſinne had pawnd them, ſinne had loſt them, ſinne had made them foule. All the phyſicke in the world could not purge our corruption: all the fountains in the world could not waſh out our ſpots: al the gold & ſiluer on earth could not redeeme our forfeitures: al the Kings vnder heauen could not pay our rãſoms: nothing could*

*could free vs frō captiuity, but to make Chriſt a priſoner. Nothing could giue vs life, but the heauenly Pellicanes death, hell, was the goale into which we were to be throwē, diuels the keepers, that ſhold haue fettered vs for euer: our euill actions, the Iudges that ſhould haue called vs to a bar: Conſcience the euidence that ſhould haue caſt vs away; and ſinnes, the executioners that were to bee our tormentors. But note the mercie of our Maker, note the courage of our Redeemer. Againſt ſeuen deadly and deteſtable ſinnes, that came into the field (to ſet*

ſet vpon all the children of Adam) in that great battell and worke of our Saluation, came Chriſt, armed with ſeuen liuely vertues. Thus was his combat, and thus was his victorie. Hee ſuffered himſelfe to bee betrayed by a Iudas; there fought his humilitie, and ouercame pride. Hee left not our ſafetie, till hee had loſt his owne life; there fought his loue, and ouercame enuy. Hee tooke buffets on the face, ſcourges on the backe, pricking briers on the forehead; there fought his patience, and triumphed ouer wrath. He was ready in all tempeſts

to

*to throw himſelf ouer-bord*
*to ſaue vs from ſhipwrack*
*there fought his watchfu*
*neſſe, and ſlew the ſinne*
*ſloth. He gaue away himſe*
*and the world, that th*
*world to come might by h*
*Father be giuen to vs; ther*
*fought his liberalitie an*
*ouercame couetouſnes. H*
*drunke of the ſowreſt an*
*bittereſt grape, that w*
*might taſte of the ſweeteſt*
*there fought his temp*
*rance, and ouer gluttony g*
*the conqueſt. He could n*
*be tempted with al the king*
*domes vpon earth, nor a*
*the pleaſures in thoſe king*
*domes; there fought h*
*con*

*continence, and ouercame luſt. Thus with ſeuen blows ſtrooke hee off the heads of ſeuen dragons that ſtood gaping to deuoure vs. We are ſtill in danger of them: let vs therefore arme our ſelues with thoſe weapons, which Chriſt hath taught vs to handle in our owne defence, and thoſe are theſe which follow.*

## I. A Prayer for th

*Morning.*

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from m
bed (O m
Redeeme
it puts me
in mind o
my riſing from the graue
when the laſt trumpet ſhal
ſound, & ſummon vs to th
generalll reſurrection: an
as then I hope to behol
thee comming in thy ful-
neſſe of glorie, and thy Fa-
ther ſitting in the brightne
o

of his maieſtie, and that I ſhall haue a place amongſt thoſe that are written in thy booke of life: ſo (O thou my mediator) make interceſsion for mee, that all the ſinnes of my former dayes and nights being freely pardoned, I may this day be intertained againe into thy ſeruice. Receiue therefore (O Lord) this earely ſacrifice both of my ſoule and bodie: I offer them vp into thy hands to be diſpoſed at thy pleaſure, and with them vnfained ſighes for offending thee: & with thoſe ſighes my zealous Prayers, for thy pardon: and with thoſe Prayers an aſſured hope, that (in thy mercie) and in the blood of

that

that louing Pellican (Chriſt Ieſus) that died for mee, I ſhall be forgiuen. Bleſſed bee thy Name for bleſſing me this night from danger. I read in the booke which was written by thine owne finger, that thou didſt caſt *Adam* into a ſleepe, when thou madeſt (of his rib) a woman; by which I note, that man of himſelfe hath no power to binde ſlūbers to his temples, vnleſſe thou giue it him. All thankes therefore be thine, that this night haſt couered me with the ſoft wings of quietnes, and ſo graciouſly doſt now ſuffer mee to behold the light of the day. Goe on (O God) with thy fauours towards me thy humble ſeruant;

uant: goe on along by me, and with mee, all this day, and all the dayes of my life; that I may not ſtep into the path of ſinne. Grant this, I beſeech thee, giue me thy grace, and forgiue mee my debts which I owe to ſinne and death. So be it. Amen.

## 2. A Prayer againſt *pride.*

O THOV Son of the euerliuing God, who euen in thy birth thou vouchſafedſt to call *Ioſeph* thy Father, and in thy cradle, which was but a poore manger, and who in the height of all thy paſsions

paſsions and ſorowes vpon the croſſe; wert the true patern of true humilitie; teach me, O Lord, to tread that path in all my tribulations: make me thy ſcholler, and leaue me not till I haue that leſſon perfectly by heart. God (thy father) is ouer all the world, the higheſt; but it is to expreſſe his Maieſtie. Thou (that art God the ſonne) of all thoſe that are of thy fold, art the lowlieſt-minded; but that is to inſtruct vs (thy children) in obedience. For alack, whereof ſhould I bee proud? Am I not duſt and aſhes? Am I not made of the clay of the earth? And muſt I not (in the end) like a potters earthen veſſell be broken

broken all into pieces? Thy Prophet *Amos* told the people, that thou didſt hate the pride euen of *Iacob*, and didſt abhorre his palaces: And can I haue any hope (being nothing ſo deere vnto thee as *Iacob*) that thou canſt loue to behold that Serpent (of pride) with ſeuen heads, ſleeping in my boſome? Now thy hand is armed againſt the hand of the proud man, and he cannot eſcape confuſion. Pride was the firſt ſin that crept into the world; but ſo vgly a ſinne it was, that it could not be ſuffered to ſtay in heauen: for *Lucifer* (the father of it) from the glory of an Angel, was throwne headlong (for his inſo-

lence) into the pitte of hell. *Pharaoh* was proud, but *Pharaoh* and his hoſt fell in their pride. *Senacherib* was proud, but *Senacherib* was trod vpon by the feete of his owne children. *Hammon* was proud, but his end was the gallow-tree, which hee ſet vp for another. Yea ſo odious a monſter in thine eye (O God) is a proud man: that proud *Nabuchodonozer* being a king, was by thee turned into a beaſt and eat the graſſe, till hee confeſſed himſelfe to be but a man; and that thou onely (O God) wert the God of heauen and earth. And on the contrary ſide, ſo pretious a iewell is humilitie

tie

tie in thy ſight, that none could bee Chriſts diſciples, but ſuch as wore the Garment of Lowlineſſe. Pull therefore downe (O LORD) nay pull vp by the very roote, this tree of Pride, if thou perceiue it growing within me. Suffer (O GOD) none of the branches of this ſinne to ſpread in the world, but lop them off euen in their budding forth: and for that purpoſe let not vaine glory (one of the pages of Pride) follow learning: let not diſdaine ſit in the eye of Greatnes, to caſt terrifying looks vpō the diſtreſſed: let not preſūptiō of thy mercies make vs tempt thee to deſtroy vs in our

ſecurity; nor let thy long ſuffering and winking at our ſinnes, ſtirre our ſoules vp to diſobedience and rebellion. But turne thou all our affections in ſuch concord, that we may count our glories but ſhadowes, our ſtrength weakeneſſe, our riches but temptations, & ſnars to catch our ſouls, our wiſedome but folly, our life but a bubble in water, and our death our euerlaſting iourney to the land of ſorrow, vnles at our ſetting forth thou vndertakeſt to be the Pilot. Be therefore ſo our merciful God, & in deſpite of all the rockes which ſinne and her dreadfull Sea-monſters ſet in the way for our deſtruction,

ſafely

ſafely ſet vs, we beſeech thee, vpon the ſhore of eternall felicity. Amen, O Lord, Amen, So beit, now, and for euer. Amen.

## 3. A Prayer againſt *Enuie.*

IT is a branch in thy heauenly ſtatute (O King of heauen) that wee ſhould loue our enemies, and bleſſe them that curſe vs, and doe good to them that hate vs, and to pray for them that lay plots for our liues: theſe are the ſtrings (O God) whoſe muſicke is pleaſing to thine eare; theſe are the ſtaires by which we climbe vp to charity, and holding her by the hand

we are led vp into heauen. Purge thou therefore ( O Lord) our veines, and ſuffer not the ſtincking poiſon of enuy to infect our blood. But followiug the ſteps of *Samuel*, let vs euen pray for king *Saul*, albeit king *Saul* be an enemy to thy ſeruants: and with *Moſes*, let vs not repine at the ſtubborne Iewes, though they rebell and threaten to kill vs with death. Enuy (O God) is the deſtroier of him that nouriſheth it in his boſome: it is the tormentor of a mans owne ſelfe: thou haſt commanded vs to loue our neighbours as our ſelues. But how can wee ſhew loue to them, when if enuy lie ſucking of our owne

owne blood, wee ſucke euen the ruine of our owne bodies? As the ruſt eateth the iron, ſo doeth this vulture gnawe the ſoule.

Enuie turnes man into a Diuell; yea into the worſer ſhape of a Diuell, doeth it turne him. The Iewes periſhed, becauſe they choſe rather to enuie Chriſt and his miracles, then to beleeue him.

Other ſinnes haue their limits, but the ſtreame of enuie keepeth within no bounds. If pride were barren, enuie would neuer haue beene borne: but that ſinne is the mother to this, and this ſin the fountaine of tenne

thouſand more. By meanes of this ſinne the world was drowned, and by meanes of this ſinne was thy Sonne betraid to death : cut it therefore off (O Lord) and ſuffer not the ſeede of it to grow in mens hearts. How dare we, O God, aske forgiuenes at thy hands, when we are out of charity, and wiſh the downefall of our neighbour ? Poure therefore into our ſoules thy diuine grace, that wee may ſtriue to be like thee ; that is, to be al loue, and all mercy : ſo ſhall we liue with thee for euer ; ſo ſhall wee die thy ſeruants, and being raiſed vp againe, ſhall be thy children. Amen.

## 4. A Prayer againſt *Wrath.*

WRath is a ſhort madneſſe: madneſſe is the murderer of reaſon; ſo that anger tranſformes a man into a brute beaſt. Giue vs therefore courage (O Lord) to fight againſt this ſtrong enemy, and not to fight onely, but to ouercome him: ſithence the conqueſt is harder, to triumph ouer our raging affections, then to ſubdue a Citie. All vengeance is thine (O God) and if wee offer to take it out of thy hand, it is high treaſon, for we doe as much as if wee went about to pull thee

from thy throne: Inſpire vs therefore with patience, that we may beare iniuries as thy Son did vpon earth, and may endure afflictions (as thy ſeruant *Iob* did) when it ſhall pleaſe thee to ſend them on thy meſſage; and that we may not at any time either murmure againſt thy prouidence, or bee angry with thee for whatſoeuer thou ſendeſt, be it health or ſicknes, life or death; nor in the bitternes of our ſoules, powre downe curſes (which are ſome of the droppes of wrath) vpon whatſoeuer Rulers or Teachers thou ſetteſt ouer vs; leſt thy heauenly vengeance ſmite vs, (with *Miriam*, who murmured

red againſt *Moſes.*) But caſt (O Lord) ſuch a bridle vpon our ſtiffe-necked affections, that all contention, quarrels, blood-ſhed, war, and murder (who are the ſonnes of wrath) may bee curbed, and not ſuffered to doe violence to thy Church, to offer diſhonour to thy Saints, or diſturbance to the Common-wealth. Sign (O Lord) to this humble petition of thy ſeruants, that they may liue here like Doues one to another, without gall; and at their departure hence, they may mutually embrace and hold hands together, to meete thee in glory.

## 5. A Prayer againſt *Sloth.*

HOw hatefull the ſinne of Sloth is in thine eyes (O Lord) we may gather by the life of our firſt father *Adam*; who albeit he had a whole world to himſelf, and al things made ready to his hand; yet to ſhew that he was not borne to liue idlely, thou placedſt him in the garden of *Eden*, and there appointedſt him to labour. And euen from the beginning haſt thou enacted, that man ſhould liue by the ſweate of his brow; that he ſhould earne his bread, ere hee taſted bread;

bread; and that hee who would not worke ſhould not feede, for as a bird is created to flie in the ayre, as fiſhes are to ſwim in the waters, ſo is man made to take paines vpon earth. What were the ſinnes of *Sodom* but pride, fulneſſe of meate, wealth and idleneſſe? Keepe theſe ſinnes therefore O Lord, from the gates of our cities, leſt they bring vpon vs the like confuſion. Haue wee not examples (euen of thoſe that were tender to thy loue) that wee ſhould not nouriſh this diſeaſe in our blood, but that wee ſhould ſpend our liues as the clouds execute their offices to be ſtill in motion? were not

not *Abraham*, *Lot*, *Iſac*, and *Iacob* ploughmen and ſhepheards? Did not thy ſeruant *Moſes* keepe the ſheepe of *Iethro* his father in law, the Prieſt of *Midia*? Was not *Dauid*, before he was an annointed king, a ſhepheard likewiſe? Yea, did not thine owne Sonne take paines continually, whileſt hee liued amonſt men? Were not his Apoſtles fiſhermen, and did not *Luke* (thy bleſſed Euangeliſt, and one of thy Sonnes Chroniclers) practiſe phyſicke & painting? In theſe men (O L O R D) and in their liues haſt thou ſet downe rules for vs to follow. Put therefore ſtrength into our armes, that we may endure

dure labour: kindle our mindes with courage, and liuely-hood, that in winter wee may not bee loath to take holde of the plough for feare of the colde, leſt when ſummer commeth, we fall into beggerie. And aboue all things, ſo encourage vs with thy grace, and ſo quicken our vnderſtandings with thy ſpirit, that we may not be dulled and ſo neglect the knowledge of thy lawes, nor by laſines be befotted with ignorãce, and ſo loſe the remembrance of our duties. Suffer not (O Lord) this vnprofitable weede (of ſloth) to grow vp amongſt the Miniſters of thy word: let no ſtanding waters be in thy Church,

Church, but giue ſwiftneſſe to them, that they may all bee running ſtreames, ſo ſhall thy paſtures bee watered and bring foorth encreaſe: ſo ſhall thy flockes bee well tended, when the ſheepheards bee watchfull; ſo ſhall we all ſet our hands to the raiſing vp of thy heauenly tabernacle, & ſo in the end ſhall we be lifted vp to ſit with thee, and thy Sonne in Heauen. Amen.

6. A Prayer againſt couetouſneſſe.

O Father of heauen, and giuer of all bleſſings open thy hand, but ſo open it, that the powring downe of thy benefits, may not make

make vs ſwell into a deſire to hoord vp more then is fit for vs to receiue. The loue of worldly honours, maketh vs onely in loue with the world, and to forget thee; the loue of gold & ſiluer, maketh vs to forſake heauen, and to loſe thee. O let not therefore the griping talants of couetouſneſſe ſeize vpon our ſoules. It is a golden diuell that tempteth vs into hell. It is a Mar-maid, whoſe ſongs are ſweet, but full of ſorcerie. It is a ſinne that turneth courtiers into beggers, and yet maketh them weare monopolies on their backes, when the common-wealth ſhiuereth through cold. It is a ſinne, that

that ſels thy Church (by ſimonie) and ſends ſoules away at an eaſie rate. It is a ſinne, that blindeth the eye of iuſtice; It is a bell, whoſe ſound ſo deafes the poore mans voice, that his wrongs cannot bee heard. Driue therefore this plague out of our land (O Lord) and make vs couetous of nothing but of thy glorie, & of the riches of thy Goſpel: let vs bee couetous of doing well one to another, ſo ſhall we be ſure to ſtand in fanour with thee. A couetous man is like hell, euer deuouring, neuer ſatisfied; hee is an inſatiable drunkard of gold. Quench, O Lord, this thirſt of money in vs: keepe our hands cleane

clean from touching riches vnlawfully, leſt with *Achab* and *Iezabel* wee commit murder, and ſhed *Naboths* blood, to wring from him his vineyard: or with *Achan* bee ſtoned to death fos taking goods that are to vs forbidden. Grant theſe bleſsings (O FATHER Almightie) and with them, giue vs grace to bee content with ſuch eſtate (how meane foeuer) as thou ſhalt lay vpon vs: let the wealth we deſire be thy kingdome, and the gold we thirſt after, be our Saluation. Amen.

## 7. A Prayer againſt *gluttonie*.

HOw manie woes (O Lord) are thundred out by thy Prophets againſt this beſtiall and deuouring ſinne of gluttony? Where is woe (crieth out that proclaimer of all wiſedome king *Salomon*) where is wailing? Where is ſtriſe? Where are ſnares laid? Where are wounds taken? Where are bloody eyes? but where the drunkard filleth out his wine, and the epicure feeds on his varietie of diſhes? Preſerue vs therefore, O God, from falling into this bottomles gulfe. All creatures haſt thou

thou giuen to man, to ſerue his vſe, but let not man turne that to his deſtruction, which was ordained for his comfort. This ſinne of intemperance, was the ſin of our firſt parents: it was a lickoriſh ſin, but it was ſowerly & ſeuerely puniſhed: the eating of one apple loſt *Paradiſe* frō thē, & brought thy heauie curſe vpon vs. This ſinne of inordinate eating and drinking, kindled vnnaturall luſt in the *Sodomites*, which afterwards in flakes of burning brimſtone fell from heauen, and deſtroyed their cities. This ſinne in *Lot*, made him fall into inceſt: and this in the people of Iſrael, turned thē into idolatrie. Strengthen

therefore

therefore our hearts (O God) with thy grace, and not with the fulneſſe of meates: giue vs the waters of life to taſte, & not ſtrong wines to ouercome vs: ſithence drunkards ſhall not inherite the kingdome of heauen: and laſtly, ſet ſtill before our eyes the pictures of the rich glutton, and of poore *Lazarus*; the one fared deliciouſly euery day, and drunke of the pureſt grape. but afterwards hee lay howling in hel, & could not get a drop of cold water to quench his burning thirſt. The other fed vpon crummes, and he was caried into *Abrahams* boſome. To vs: that place, O Lord, ſend & grant that we may ſit at that

that table of thy Saints, where neither hunger nor thirſt ſhal afflict, but where is all fulneſſe, all gladneſſe, all riches, all reſt, all happineſſe. Amen.

## 8. A Prayer againſt *luſt.*

MY bodie (O Lord) is a temple conſecrated to thee, keep it then, I beſeech thee, cleane and free from the pollution of ſinne, and amongſt all that lay ſiege to deſtroy it, defend it from vnbrideled flames of luſt: with which poiſon, who ſo are infected, haue their part in the lake that burneth

burneth with fire and brimſtone, which is the ſecond death. Cloſe vp my lippes (O God) from ſpeaking vnchaſt language; ſanctifie my thoughts, that no wanton deſires may burne in my boſome: be thou preſent in all my actions, that no temptations of the fleſh may lead my ſoule into wickedneſſe. The ſinne of luſt (O Lord) is a couetous ſinne, and not content with the ſpoile of one bodie, but worketh the euerlaſting perdition of two at once. It is a ſinne ſo foule, that by a ſtrait law thou haſt forbidden it in thy tables: yea, and haſt vowed that the offender therein ſhall goe downe into hell, whereas hee

hee that goeth from it ſhall be ſaued. Place modeſty therefore in mine eye, that laſciuious glances may not there haue entrance: let mee with *Ioſeph* rather ſuffer impriſonment, then to make any body a ſlaue to intemperate luſt. It is written vpon thoſe Records of thine which cannot lie, that foure & twentie thouſand Iewes were ſlaine for the whoredomes by them committed; yea the deflowring of a Leuites wife, coſt the liues of an hundred thouſand people. And ſo hatefull vnto thee (O God) was *Dauids* adultery with the wife of *Vrias*; that albeit he were thy choſen ſeruant, hee

could not ſcape thy puniſhment. Forgiue therefore the follies of my youth, and let my body hereafter be a veſſell of purity, that at the laſt day when all creatures muſt ſtand before thee, I may appeare in whitenes, and receiue that crowne of glory, prepared for the bleſſed. Amen.

## 9. A Prayer againſt the *temptation of the Diuel.*

OVr life (O Lord) paſſing thorow ſo dangerous a wildernes, cannot chuſe but meete with many ſins: euery ſin is a temptation; to ouercome euerie temptation is a glorious victory; and the reward of that

that victory, is an euerla-ſting crowne of ſtarres: for there can be no conqueſt without a combat; & there can be no combat without an enemy to encoũter with; and no enemy is more ready to ſet vpon vs, and more ſubtil in his fight, nor more cruell where he ſubdues, then that arch-traytor to thy kingdome, and old enemy to mankind, the Diuell. Giue him therfore (O Lord) no power ouer me: or if it be thy pleaſure that I muſt enter into the liſts with him, let my trials bee like thoſe of *Iob*, to exerciſe my faith, and not to confound my ſoule: to which battel when I muſt be ſummoned, ſtand thou (O my

Sauiour ) in my ſight to inſpire mee with courage, and plant a guard of Angels on either ſide of mee, to take my part if I ſhrink; that in the end I may bee ledde away in triumph. Breake (O my God) all the ſnares which daily and howerly this politick hunter pitcheth to intrap me, in the luſtines of my health and youth. But aboue all, ſuffer mee not to fall into thoſe, which he ſpreadeth at the houre of my death, to catch my ſoule at her depar ture. O Lord driue away deſpaire, that it may not enter at that time (nor any other) into my boſome; neither let mee be afraid that I knock at the gates of thy

mercy

mercy too late, or diſtruſt thy grace, becauſe ſo many thouſands of ſins do muſter themſelues before me: but comfort me with the ſweet phyſicke of thy promiſes, and with the examples of thy holieſt ſeruants, who all ſinned grieuouſly; yet didſt thou ſeale them a pardon. In my meditations ſtand, O Lord, at my elbow, that my ſoule may not wander and ſo bee loſt. Defend mee from the arrow of death eternall: ſaue mee from the iawes of the redde Dragon: keepe me from entring into the gates of hell. Amen.

## 10. A Prayer for the *Euening.*

THus (O God) am I neerer to old age then I was in the morning, but (I feare) not neerer to goodnes: for he that ſtriues to do beſt, comes ſhort of his duety. The night now ſtealeth vpon me (like a thiefe.) O defend me from the horrors of it. When I am to lie downe in my bedde, let me imagine I am to lie in my winding ſheete: and ſuffer me not to cloſe mine eyes, til my ſoule & I haue reckoned and made euen, for all the offences which not only this day, but all the former minuts of my life,

I haue committed againſt thy diuine Maieſtie. Pardon them, O LORD, forgiue mee my ſinnes, which are more infinite then the ſtarres, and more heauie then if mountaines lay vpon my boſome; but thy mercy, and the merits of my Redeemer do I truſt in. In his Name doe I ſue for a pardon. Suffer, O LORD, no vncleane thoughts this night to pollute my body and ſoule: but keep my cogitations chaſte, and let my dreames be like thoſe of innocēts & ſucking babes. Grāt, O Lord, that the Sun may not go down vpō my wrath. But if any man this day hath done me wrong,

that I may freely and heartily forgiue him, as I deſire at thy hands to bee forgiuen. Whether I ſleepe or wake, giue thy Angels charge ouer mee, that at what houre ſoeuer thou calleſt mee, I may like a faithfull ſouldier be found ready to encounter death, and to follow the Lambe whereſoeuer he goeth. Amen.

*FINIS.*

# The Phœnix.

*THE fourth and laſt Bird which you are to behold, flying out of* Noahs *Arke, is the* Phœnix. *The* Phœnix *of all other birds liueth to the longeſt age: ſo muſt our Prayers fly vp in bright flames all the dayes of our life: wee muſt be petitioners euen to the houre and laſt minute of our breath. The*

Phœnix

Phœnix *hath the goodlieſt feathers in the world: and Prayers are the moſt beautifull wings by which we may mount into heauen. There is but one* Phœnix *vpõ earth, as there is but one tune, in which God delighteth, and that is the Prayer of a ſinner. When the* Phœnix *knoweth ſhee muſt die, ſhee buildeth a neſt of al the ſweeteſt ſpices, and there looking ſtedfaſtly on the Sunne: ſhee beateth her wings in his hotteſt beames, and betweene thẽ kindleth a fire amongſt thoſe ſweet ſpices, & ſo burneth her ſelfe to death. So when we deſire to die to the vanitie*

*vanities of the world, wee muſt build vp a neſt, and fill it with faithfull ſighes, grones, teares, faſting, and prayer, ſackecloth & aſhes, (all which in the noſtrils of the Lord are ſweete ſpices) and then fixing our eyes vpon the croſſe where the glorious Sonne of God payed the ranſome of our ſinnes, we muſt not ceaſe till with the wings of faith and repentance, wee haue kindled his mercie, and in that ſweete flame haue all our fleſhly corruptions conſumed & purified. Out of thoſe dead aſhes of the Phœnix, doeth a new Phœnix ariſe.*

*And*

*And euen ſo out of the aſhes of that one repentance, ſhall we bee regenerate and borne anew.*

CHRIST

# CHRIST
## *is the true* Phœnix.

CHriſt (out of the pureſt flames of loue) kindled a fire which drunk vp the wrath of his father, wherein all men ſhould haue beene drowned for ſinne, and in that fire did hee die to redeeme vs that were loſt. Yet left hee not there. To haue died for vs had beene nothing, vnleſſe like a true *Phœnix* he had beene raiſed

ſed vp againe: as therefore a graine of wheat is caſt into the earth, and there firſt rots and then quickens againe, & after yeeldeth it ſelfe in a tenfold meaſure: ſo was our Sauiour caſt into his ſepulcher, there lay his dead body for a time, & then was quickened, and then raiſed vp: and in that riſing did hee multiply thoſe benefits which before hee ſowed amongſt vs, when he was torne in pieces and ſcattered on the croſſe. Whē he died; he died alone, but when he did riſe, he did not riſe alone,

# THE Phoenix.

The PHOENIX bringeth *life*.

Vigilate & Orate.

Printed at London by
*H.B.* for *N.B.* 1609.

To the two worthie and worthily admired *Ladies*, Sarah, *wife to the* right Worſhipful, Sir *Thomas Smith Knight*, *and* Catharine, wife to the right Worſhipfull Sir *Iohn Scot*, Knight.

Vertuous Ladies:

NO *tunes* (*I know*) *can be more welcome to ears ſo chaſt and vndefiled as yours are, then the Diuine Muſicke of Prayers*

*Prayers and Meditations. And therefore am I bold to beſtow vpon you both a Bird, whoſe voice yeeldeth none but heauenly ſounds. There is but one* Phœnix *(at one time) in the world: It is rare in ſhape, and rare in quality; for which cauſe, I ſend it flying to your boſoms; ſithence you both are like the* Phœnix *(Rare) as well in the perfection of bodie, as the excellency of minde. It is a Bird to which Chriſt ſuffereth himſelfe to bee compared. And it may aptly bee a figure of his reſurrection: ſo that my hopes are, you*

*you will gladly receiue it, be cauſe Chriſt his death and riſing again, are two ſtrong, ſtedfaſt, and maine anchors to which (as appeareth by your liues) your faith is faſtned, thereby to lay hold on ſaluation. You are ſiſters in loue, as you are ſiſters by the lawes of marriage: Indifferently therefore to you both doeth this our Phœnix offer vp his heauenly ſongs. Heare them, I beſeech you, if not for any worth that is in them, yet for the loue you Zealouſly beare to him, of whoſe glorious reſurrection, aſcenſion, &c. they make onely mention. And thus*

*crauing*

*craueing pardon of both your Ladiſhips, for this my boldneſſe, which groweth out of my loue and reſpect to your Names & Families. I wiſh you all the happineſſe that this earthly paradiſe can yeeld, and pray, that at your going from thence, you may enter into the euerlaſting Paradiſe of Heauen.*

*Humbly*

deuoted to your
Ladyſhips,

*Tho. Dekker.*

# To the Reader.

*Christian Reader:*

THou haſt by theſe three former birds of *Noahs* Arke, gotten three bleſſings. The *Doue* hath miniſtred comfort to thine afflicted mind, in a number of thoſe ſtormes of tribulation which ſhal fall vpon man in this life. The *Eagle* hath armed thy Soule with courage, and tanght it to ſoare high with the wings of Prayer, till they beat

beatat the very gates of heauen, & from thence receiue mercie. The Pelican hath playd the true Phyſition, and (where thou art full and foule with diſeaſes bred by ſinne) that teacheth the way to cure thee, and to attaine to the health of ſaluation. The fourth & laſt bird is now flying out towards thee; ſpred therfore thine armes wide open to welcome it: and this Phœnix will carie thee vp to a ſecond life, that ſhall be euer, euerlaſting.

The

alone: for in his reſurrection do we all aſcend vp into heauen. Hee fought hand to hand with death, that death might not kill vs, & ſhewed vs his reſurrection, that wee might die more willingly, becauſe wee haue hope to liue eternally. Vpō thoſe fiue altars therefore, of the death, burial, reſurrection, aſcenſion, & comming of Chriſt in glorie, doe wee offer vp fiue Thankſgiuings, or rather fiue Sacrifices, (imitating therein the *Phœnix*, who maketh her owne bodie a burnt offering.)

The

The fiue Altars ſtand prepared before in order, the Sacrifices are at hand. And thus much to ſhew that our Prayer muſt reſemble the *Phœnix*. And thus much to ſhew that the true and only *Phœnix* is Chriſt Ieſus.

1. Sacra-

## I. Sacrifice.

A Thankeſgiuing for all *thoſe benefits which wee reape by the death of Chriſt.*

WHat thankes (O Lord) can wee powre foorth? What Hymnes ſhall we ſing? What praiſes haue wee to crowne thee with, or what giftes can we beſtow worthy enough vpon thee, that didſt not ſpare thine owne and only deereſt Sonnes blood, to ſaue vs? (that were miſerable and condemned caſtaways) But, O Lord, thou in thy prouidence didſt foreſee, that all thy glorie,

and in thy wiſedome and compaſſion didſt conſent that all the health of mankind ſhould conſiſt in the death of thy bleſſed Sonne. Wee were the arch-traytors, but hee anſwered all our treaſons at a moſt dreadfull barre. Wee had tranſgreſſed, but hee was the Lamb that was to bee ſacraficed. Glorified bee thy Name for being ſo full of pitie: Glorified be thy Sonnes death, for being ſo full of charitable pietie. For let vs reckon before thee (O Father) and betweene vs & our ſoules, how much we are indebted for this thy Sonnes ſuretie-ſhip. Wee owed all, and hee payed the vtmoſt farthing. Let vs

ſumme

ſumme vp the ſorte of this accompt, and take a note of our gaines, and his loſſes in this voiage. Hee ventured his life, and loſt it: wee ventured nothing, but were vpon point of ſhipwrake, and yet came home ſauers. By his death wee are ingrafted into the Tree of life, his blood doeth giue it nouriſhment. His nailing on the croſſe cleft the dores of hell in ſunder, and ſet wide open the gates of heauen: Chriſt by this meanes is become our way, our guide, our hauen. Would we walke ſafely? Chriſt is our path: would we not ſtumble? Chriſt is our leader: would wee not be caſt away? Chriſt is our Pilot.

What need wee now to feare? whom ſhould we fly from now, for ſathans head is broken in ſunder: ſinne is vanquiſhed: death is ouercome: hell is ſwallowed vp: the diuel that had power ouer death, is put to flight. Before wee liued in ſlauerie, but now we dwell within the liberties of the holy citie. Before we were ſpotted, & foule as leapers, but the precious drops that fell from Chriſts ſide, haue clenſed our ſoules, & now they look as white as ſnow. In a moſt deſperate ſtate liued we before, but now in the moſt happie: for wee are bought, and payd for, and none can lay claime to vs now, but Ieſus Chriſt.

To

To quit which loue of his (albeit there is nothing in vs of value that can giue him ſatisfaction) yet rather then to pay no part of the debt, let vs tender downe ſo much as wee can make. And that is, not to forget his kindneſſe: which that wee may neuer doe; let vs print him in our hearts, ingraue him on our hands, write him on our breſts, yea, weare him in our garments. Set the ſorowes of his ſuffering for euer before our eyes.

When wee ſit to meate, let vs thinke vpon the traitour that dipt his finger with him in the diſh: when the night approcheth, let it bee a memoriall

of his apprehenſion with bils and ſtaues: It was a deed of darkeneſſe, and therfore done in the night. When wee doe but ſtretch foorth our armes, let vs call to mind how hee was racked vpon the croſſe. The branches of theſe meditations ſhall beare this fruit; by turning ouer the leaues of his death and paſsion, we ſhall ſtill read the ſtorie of our owne end: and nothing can more fright a man out of the companie of ſinne, then when hee looketh vpon that which he is ſure to goe to, and that is his graue: ſo to meditate, is to liue well: ſo to liue, is to die well; for no pil remaines to make death

taſte

taſte bitter afterward, vnleſſe it were taken downe before. He that thus fights is ſure to conquer: he that thus conquers is ſure to be crowned; he that is ambitious of that crowne, will deſire to bee diſſolued and to be with Chriſt: hee that ſo deſires, doeth not die patiently, but hee liues patiently, and dieth ioyfully. Such a death, O Lord, let me die, for in the ſepulcher of thy Sonne, death (that once was terrible) is ſwallowed vp: ſo that now we may triumphantly ſing, Where is thy ſting, O death? Where is thy victorie, O hell?

The ſting of death is

ſinne, but that is taken out: the power of ſinne is the Law, but that is ſatisfied. Thankes therefore, and immortall honour be giuen to our glorious GOD, who hath giuen vs ſo noble a victorie, through the death onely of his Sonne Ieſus Chriſt. Amen.

## 2. SACRIFICE.

### A Thankeſgiuing for all *thoſe beneſits which we reape by the buriall of Chriſt.*

THE graue is full of horror, the houſe of the dead is the habitation of ſadneſſe, for the body receiueth no comfort,

fort, when it commeth to lodge in this laſt & fardeſt Inne. When our feete ſtep vpon that ſhore, wee are robd of all our honours, ſtript out of all our gay attires, ſpoiled of all our gold and ſiluer, forſaken by our friends, fled frō by our kinsfolkes, yea, abhorred to bee looked vpon by our owne children: nothing is left vs but a poore mantle of linnen to hide our nakedneſſe; that is the laſt apparell wee muſt weare, and when that is worne out, wee muſt bee turned out of all.

A dreadfull thing therefore would it bee to dwell in this land of euerlaſting ſilence and darkeneſſe, but

that Chriſt himſelfe hath gone thither before vs. How infinitelie are wee bound to him, that (in this battell of death) wee are not thruſt vpon any danger, but what he hath gone thorow. How aboue meaſure doeth hee loue vs, to trie the ice firſt, before he ſuffer vs to venture ouer? Hee went into the graue before vs, to ſhew that we all muſt follow him. But what riches may we gather out of this his ſepulcher? What treaſure lieth hid in theſe coffins of the dead? This cleere gaines we gather; this profitable knowledge wee gaine, that as *Adam* was made of a piece of

of clay, ſo all the ſonnes of *Adam* muſt crumble into duſt. The wombes of our mothers are the firſt lodgings that wee lie in, and the womb of the earth is appointed to be the laſt. The graue is a But at which all the arrowes of our life are ſhot; and the laſt arrowe of all hits the marke.

Yet ſuffer vs, O Lord, not to repine, whether in the morning, at noone, or at mid-night, that is to ſay, in our cradle, in our youth, or old age, wee go to take our long ſleepe, but let vs make this reckoning of our yeres, that if we can

liue no longer, that is vnto vs our old age; for hee that liueth ſo long as thou appointeſt him (though hee die in the pride of his beautie) dieth an olde man. Sithence then that wormes muſt bee our laſt companions, & that the pillowes vpon which wee are to reſt for euer, are within but dead mens ſculles, whereof ſhould wee bee proud? Why ſhould wee diſdaine the pooreſt begger? when the hand that ſwayes a Scepter, and the hand that holdes a ſheepe-hooke, being found together in the earth are both alike. What madneſſe is it ſo to pamper the fleſh with curious meates,

meates, and coſtly wines, when (doe what we can) we do but fatten it for crawling vermine? What folly is it, to cloth our bodie in ſumptuous attires, when (let them be neuer ſo gorgeous) we ſhall carry with vs but a winding-ſheete? Why doe we bathe our limmes in ſweete waters, and embalme our bodies with rich perfumes, when no carion in the world can ſmel more noiſome, then muſt our carcaſes? Bleſſed therefore bee the ſepulcher that held our Sauiours bodie, ſithence it is a booke wherein wee may learne how to contemne this fooliſh loue of our ſelues.

Happy

Happie was thy buriall (O IESVS) that prepared our way to our laſt habitation. Thanks bee rendred vnto thee for thy loue; glorie to GOD thy FATHER, for his compaſſion towards mankind. So be it. Amen.

## 3. SACRIFICE.

A Thankeſgiuing for all *the benefits which wee reape by the reſurrection of Chriſt.*

CHRIST is riſen againe. O happie tidings! O bleſſed meſſage! He is riſen from an igno-

ignominious death, to a life full of glorie. Hee is riſen now, to fall no more: the Iewes haue done their crueltie: death hath done his worſt: hell hath ſpitte forth her venome: for in ſpite of all their malice, Chriſt is riſen in triumph. Receiue your lights againe you lamps of heauen: darknes flie from the world: you graues that yawned and caſt out your dead, cloſe vp your deuouring iawes. Sithence Chriſt is riſen, let all the world reioyce; As at his crucifying all the whole world felt paines in his ſuffering. How happy is miſerable man made by this reſurrection of his glorious Redeemer?

Redeemer? For now is he ſure, that his body fals not like the body of a beaſt (for then his eſtate were more then moſt wretched) but that the Lord killeth, and maketh aliue againe, and that he bringeth downe to the graue, and fetcheth vp againe. My Redeemer now liueth, and by his life, doe I know that I ſhall riſe out of the earth at the latter day; and that I ſhall bee clothed againe in my frailtie, as my Sauiour was at his reſurrection in his owne fleſh. What a bleſſing therefore is by this meanes powred vpon vs? For albeit our bodies are laid downe (to reſt) in deformity, in vglines, in contempt,

tempt, in baſenes, in pouerty, and in diſhonour; yet ſhall they be raiſed in beauty, in brightneſſe, in fulnes of riches, and in glory. We were afflicted in Chriſt when we ſaw him hanging on the croſſe in torments: But we are made ioyfull in Chriſt, ſeeing him raiſed from the dead in triumph. The cogitation of this his reſurrection, and ſo conſequently of our owne calling vp from death to life, is a ſpurre vnto vs whilſt we are vpon earth, to runne the race of bleſſednes. We are not to awaken out of our dead ſleepes, and to be apparelled with the ſelfe ſame fleſh, skinne and bone for nothing: but there is a goale,

goale, propoſed, and a garland propounded; and to winne that muſt we begin to runne in this life. Giue therefore (O God) alacrity to our hearts, that we with cheerefulnes may ſet forward. Giue wings to our ſouls, that with ſwiftnes we may make our flight: giue ſtrength to vs in our race, that wee faint not till wee come to the end; and giue vs grace to run wel without ſtumbling, that we may win the prize with honor. Grãt (O Lord) that we may goe into our graues in peace; ſo ſhall we be ſure to come from our graues in gladnes. Glorified for euer be thy Name, that workeſt theſe wonders of ſaluation for vs:

vs: With all admiration let vs adore thee, that holdeſt out ſuch bright crownes of immortality for vs. Suffer vs, O Lord, to deſerue them on earth, to be promiſed them at our departure from earth, and to weare them with thee in heauen. Amen.

## 4. Sacrifice.

A Thankeſgiuing for all *thoſe beneſits which we reape by the aſcenſion of Chriſt.*

LIft vp your eies (O you ſonnes of *Adam*) and beholde your Sauiour aſcending vp into the clouds: bitter was his death, his reſurrection victorious,

rious, but his aſcenſion glorious. He died like a Lamb, he roſe againe like a Lion, but hee aſcended like an Egle. By his death did he quicken vs to life: By his reſurrection did he raiſe vs to faith: By his aſcenſion did he lift vs vp to glorie. The reſurrection of Chriſt is our hope, but the aſcenſion of Chriſt is our glorification. He aſcended into heauen; but how? he ſhut not the gates of heauen vpon vs, but of purpoſe went thither to make the way plaine before vs. His bodie is in heauen, but his maieſty abides vpon earth. Here hee was once according to the fleſh, and here he is ſtill according to his diuini-

diuinitie. Abſent is Chriſt from vs, yet is he ſtill preſent with vs. Wouldſt thou ſee him? Wouldſt thou touch him? Wouldſt thou embrace him? Thine eies haue ſight too weake to pierce thorow the clouds; his brightnes is too great, and would ſtrik thee blind with dazeling: thy hands are too ſhort to reach vp to the ſeat where he ſits; and thine armes not of compaſſe bigge enough to bee throwne about his bodie. But let thy faith open her eyes, for ſhee can behold him: let thy faith put out her hand, and with the leaſt finger ſhe can touch him. As our forefathers held him in the fleſh, ſo we muſt hold

hold him in our hearts. By his aſcending vp into heauen are we ſure that he is the very Son of God: for none can aſcend thither, but hee that comes from thence. Celebrate therefore this his aſcenſion with faith, and with deuotion, and thou ſhalt preſently be in heauen with him. There he ſitteth at the right hand of his father, like an Atturney in our behalf, pleading for mercy; and like a petitioner, ſtil preferring vp our prayers and complaints to his heauenly father. How happy is man to haue ſuch a ſpeaker for him? How miſerable were man, if Chriſt were not his Interceſſiour? Sithence then that

our

our Redeemer hath begunne ſo happie and glorious a voyage, onely to kindle in vs an ambition to follow him; let vs therefore hoiſt vp all the ſailes of duetie and obedience, of zeale and holineſſe, to arriue in that ſame hauen. The ladder which muſt reach vp to heauen, and by which wee muſt climb, hath many ſteps of righteouſnes; the burdens which keepe vs from getting vp, are infinite in number, and they are our ſinnes. Giue vs ſtrength, O Lord, to throw them down. Giue vs grace to lay hold on the other. The reward of this conqueſt ſhal be ours; the glory ſhal be thine: the

path

path which we muſt tread to the land of happines is beaten out by thy Sonne, but our welcome muſt be from thy lippes. Say therefore vnto vs, come you bleſſed: enter the citie of the Lord; fall downe before his Throne, and cry, Glory, glory, glory, now and to the worlds end. Amen.

## 5. SACRIFICE.

*A Thank giuing for all thoſe beneſits which we are to receiue by Chriſts comming in glory.*

BEhold the gates of heauen ſtand wide open: Armies

Armies of Angels are muſtred together, the Apoſtles keepe their places, the Euangeliſts their offices, the Saints their degrees and all are attendant vpon our Lord and Sauiour Chriſt Ieſus; who ſittes vpon a Throne of maieſty, and is comming to iudge the world. The wicked at ſight of this tremble, and call for mountaines to couer them; but the godlie reioyce and are proud of this high day of triumph. The Goats howle, for they are to be ſent to hell, with Goe you curſed; but the Lambes skippe vp and downe for ioy that they ſhall heare a voice crie, Come you bleſſed. Who

therefore would not put on his wedding garment to meete ſuch a bridegroome? Who would not put on the Armor of faith, to fight vnder ſuch a banner? Vpon this daie ſhall we behold him that in himſelfe is *Alpha* and *Omega*: In the world is the maker and the maintainer: In his Angels is their power and their beautie: In the Church is as a father to a Family: In our ſoules as a bridegroom to a bride: To the iuſt as a bulwarke: To the reprobate as a Battry. What eie hath ſeene, what eare hath heard, what vnderſtanding can comprehend the excellencies of this heauenly Citie; from whence

whence the King of it (so ful of Maieſtie) comes in perſon, and in progreſſe to conduct vs thither? There is ſecurity without feare; peace without inuaſion; wealth without diminiſhing; honours without enuie: there is all bleſſednes, all ſweetenes, all life, all eternity. Thy hunger ſhall there be filled with bread of life; thy thirſt with the fountaine of goodneſſe; thy nakedneſſe clothed with a garment of immortalitie. The comforts wee ſhall receiue vpon this bleſſed day of peace are, that wee ſhall ſee and behold our God, who hath created vs; our Lord Ieſus, who hath redeemed vs;

and the holy Ghoſt that hath ſanctified vs. Come therefore ſpeedily, O God, for thine Elects ſake haſten to this great and generall Seſsions: and grant, O mercifull Father, that our accounts may bee found ſo iuſt, that we may receiue the rewards of good Stewards. Make vs, O LORD, to be Doues in our liues, innocent and without gall: to be Eagles in our meditations, cleere ſighted, and bold to looke vpon thee: to be Pellicans in our workes, charitable and religious: and laſt, to be as the Phœnix in our deaths, that after we haue ſlept in our graues, wee may riſe vp in ioy with thy

thy Son. Aſcend with him vpinto heauen, and there at thy hands receiue an immortal crowne of euerlaſting glory. Amen.

FINIS.

# *Short and pithie* Sentences, fit to be applied to thoſe purpoſes, *for which the former* Prayers are made.

1. GOd is to thee all things: if thou art hũgry, he is thy bread; if thou art thirſty, he is thy drinke; if thou art in darkenes, he is thy light; if in nakednes, he puts vpon thee the garment of immortality. *Aug.*

2. God the true and only life: in whom and

from whom, and by whom all good things are, that are good indeede. God; from whom to be turned, is to fal; to whom to turne, is to riſe again; in whom to abide, is to dwell for euer. God; from whom to depart, is to die: to whom to come againe, is to reuiue: and in whom to lodge, is to liue. *Idem.*

3. Whatſoeuer is not of God, hath no ſweeteneſſe: Whatſoeuer he wil giue me, let him take all away, ſo he giues mee onely himſelfe. *Idem.*

4. God in himſelfe is *Alpha* & *Omega*, (beginning & ending) In the world, he is the Ruler: In Angels hee is their Glorie: In the Church, hee is as a Father in

in his Family: in the ſoule as a Bridegroome in his bed chamber: in the good, hee is as a helper and protector: in the wicked as feare and horrour. *Idem.*

5. If God heare our prayers, he is merciful: if he will not heare them, yet is he iuſt.

6 God is length, bredth, heigth, and depth. Hee is length in his Eternity: bredth in Charity: heigth in Maieſtie: depth in Wiſdome. *Bernard.*

7. Haſt thou a deſire to walke? I am the way (ſaith Chriſt:) Wouldſt thou not be deceiued? I am the truth: Wouldſt thou not die? I am the life. *Aug.*

8. No man can take

Christ from thee, vnlesse thou takest thy selfe from him. *Ambrose.*

9. Christ (our Redeemer) in his birth was a man: in his death a lamb: in his resurrection a Lion: in his ascension vp to heauen an Eagle. *Greg.*

10 Christ is honny in the mouth, musicke in the eare, and gladnesse in the heart. *Bernard.*

11. In Christs doctrine is found true wisedome: in Christs mercie is found iustice: in his life is found temperance: in his death is found courage. *Idem.*

12. Christ is so much the more worthie of honour amongst men, by how much he suffred the more dishonor

nor in the behalfe of men. *Gregorie.*

O man, ſee what I ſuffer for thee. There is no griefe comparable to this of mine on the croſſe: I that die for thee, cry vnto thee: ſee what puniſhments I endure, ſee how I am nailed, and how I am pierced. If my outward ſorowes be ſo great, the grief that is within me muſt needs bee greater, becauſe I find thee vnthankefull. *Bernard.*

14. In vaine doeth hee weare the name of a Chriſtian who is not a follower of Chriſt. What good is it for thee to bee taken for that which thou art not? and to vſurpe a title which is not thine owne? if needs thou

thou wilt bee a Chriſtian, doe thoſe things that belong to Chriſtianity, and then challenge the name. *Auguſtine.*

15. Hee is a Chriſtian, that euen in his owne houſe acknowledgeth himſelfe to be a ſtranger. Our countrie is aboue: in that Inne we ſhal not be gueſts. *Idem.*

16. A Chriſtian can take no hurt by beeing throwne into [Turkiſh] captiuity; for euen in thoſe his fetters, wil his God come to him. *Idem.*

17. A Chriſtian is not ſo much to ſtand vpon beginning, as vpon the end. *Gregory.*

18. Thou art a freſh-water ſouldier (O thou that

art

art a Chriſtian) it thou hopeſt to ouercome without a battell, or to triumph without a victorie. *Chryſoſtome.*

19. It is not ſuch an honour to bee good amongſt thoſe that are good, but to bee good amongſt them that are euill. *Gregorie.*

20. A godly conuerſation ouercommeth thine enemie, edifieth thy neighbour, and glorifieth thy maker. *Iſidore.*

21. Hee that waiteth on Chriſt, muſt bee of ſuch a conuerſation, that his outward manners may bee but the glaſſe to ſhew the inward mind. *Bernard.*

22. Such as wee are our ſelues,

ſelues, in ſuch companie wee delight. *Hierom.*

23. Our lookes and our eyes cannot put on maskes cloſe enough to hide a bad conſcience: for the wantonneſſe of the mind is drawen in the face, and the actions of the bodie, betray the conditions of the ſoule. *Idem.*

24 Woe to the heart that is double, it giueth one halfe to God, and another to the diuell. God (being angry that the diuell hath a ſhare in it) giueth away his part too, and ſo the diuell hath all to himſelfe. *Auguſtine.*

25. The

25. The heart of the glutton is in his belly: of the adulterer in his luſt: of the couetous man, in his vſurie. *Idem.*

26. Amongſt men, the heart is weighed by the words; but with God, our words are weighed by the heart. *Bernard.*

27. Let not thy face and thy heart be of two colors: thy face lookes vpward, let not thy heart looke downward. *Idem.*

28. The heart hath foure offices to look to, viz. What to loue, what to feare, what to reioyce in, and for what to bee ſad. *Idem.*

29. A-

29. Amongſt all the creatures that liue vnder the Sunne, there is none hath a heart more excellent then that of man, nor more noble, nor more like to God: and that is the reaſon that God asketh nothing at thy hands, but thy heart. *Hugo.*

30. The heart of man is of it ſelfe but little, yet great things cannot fill it: it is not big enough at one meale to ſatisfie a bird, and yet the whole world cannot ſatisfie that. *Idem.*

31. The diuell hath a will to hurt, but not power, becauſe a greater controles this; for if hee ſhould doe aſmuch hurt as hee deſireth to doe, there would not be left

left one righteous man liuing. *Auguſtine.*

32. The diuels ſeruice is the worſt of all others, becauſe he is neuer pleaſed with any duetie is done to him. *Gregory.*

33. Where diſcord dwels, God neuer commeth neere the dore. *Aug.*

34. As God taketh delight in nothing ſo much as in loue: ſo the diuell taketh pleaſure in nothing more then in the death of charitie. *Gregory.*

35. No miſerie is greater then to leaue God for the loue of gold. *Hierom.*

36. What good can a cheſt full of riches do thee, if thou carieſt about thee an emptie conſcience? Thy deſire

deſire is to haue goods, but not to bee good. Bluſh therefore at thy wealth, for if thy houſe be ful of goods it hath a maſter to it that is naught. What profit doth a rich man get by that which he hath, if hee haue not God too, who is the giuer? *Hierome.*

37. The diſeaſe of riches is pride. *Idem.*

38 Riches are not ſin, but it is ſin, not to let the poore haue a part in them. *Auguſt.*

39. So liue, that whatſoeuer thou doeſt, may bee as if it were done in preſence of thine enemie.

40 There is nothing more high then humilitie, which (as if it were alwaies in the ſuperior) knoweth not how to

to be extolled higher *Amb.*

41. Our contrie is aloft, the way to it is below: if then thou wouldſt trauell vpward, why doeſt thou goe out of the path that leadeth thee thither? [which path is humilitie.] *Aug.*

42. Humilitie is a glorious robe, which pride her ſelfe doeth deſire to put on, leſt ſhe ſhould bee diſdained. *Bernard.*

43. It is more honour to auoid an iniurie by ſilence, then to get the better of it by words. *Gregory.*

44 If thou wouldſt bee reuenged, onely hold thy tõgue: & thou giueſt thine enemy amortal woũd. *Chr.*

45. He that maketh his belly his god, maketh to

to himselfe a new God. So many sinnes as wee haue, so many gods wee haue. I am angrie: anger is then my god. I haue seene a womā, & haue lusted after her; I make lust my god. Whatsoeuer we desire and make much of, that we make our God. *Hierome.*

46. When man is proud, it is a great miserie; but when God is humble, it is a greater mercie.

FINIS.

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